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The Methodist Woman

FEBRUARY 1955

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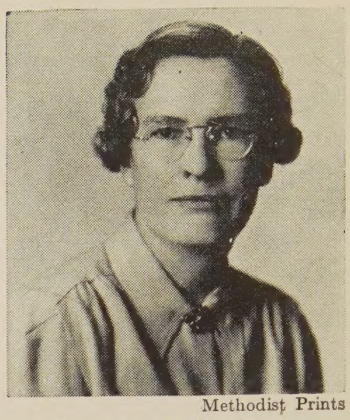
COVER

Crusade Scholars visit the Lincoln Memorial in Washington, D. C.



Methodist Prints

Dr. Georgia Harkness

About 500 ecumenical hymns were written at the invitation of the Hymn Society of America in recognition of the Second Assembly of the World Council of Churches held in August, 1954.

The hymn *Hope of the World* by Dr. Georgia Harkness was the first choice of the Hymn Society. It was sung at the great Festival of Faith at Soldier Field, Chicago, Illinois.

The Woman's Society of Christian Service is proud to claim Dr. Harkness as a member and friend. She is on the faculty of the Pacific School of Religion, Berkeley, California.

RECENT ARRIVALS FROM—

Africa: **Miss Victoria Long, Eaton, Indiana.**

India: **Misses Joy Anderson, Route 4, Box 4-H, Plant City, Florida; Mildred Albertson, 639 College Avenue, Rock Hill, South Carolina; Colleen Gilmore, 401 Dearborn Street, Hattiesburg, Mississippi; Ella Perry, Homer, New York; Mary Elizabeth Williams, Box 665, Ashland, Kentucky; Florence Wright, R.N., Grandville Summit, Pennsylvania.**

Philippines: **Misses Ruth Atkins, 507 Montrose Lane, St. Paul, Minnesota; Frances Culley, 781 Westfield Road, Scotch Plains, New Jersey.**

RECENT DEPARTURES FOR—

Africa: **Miss Ruth Northcott.**

India: **Miss Janette Crawford.**

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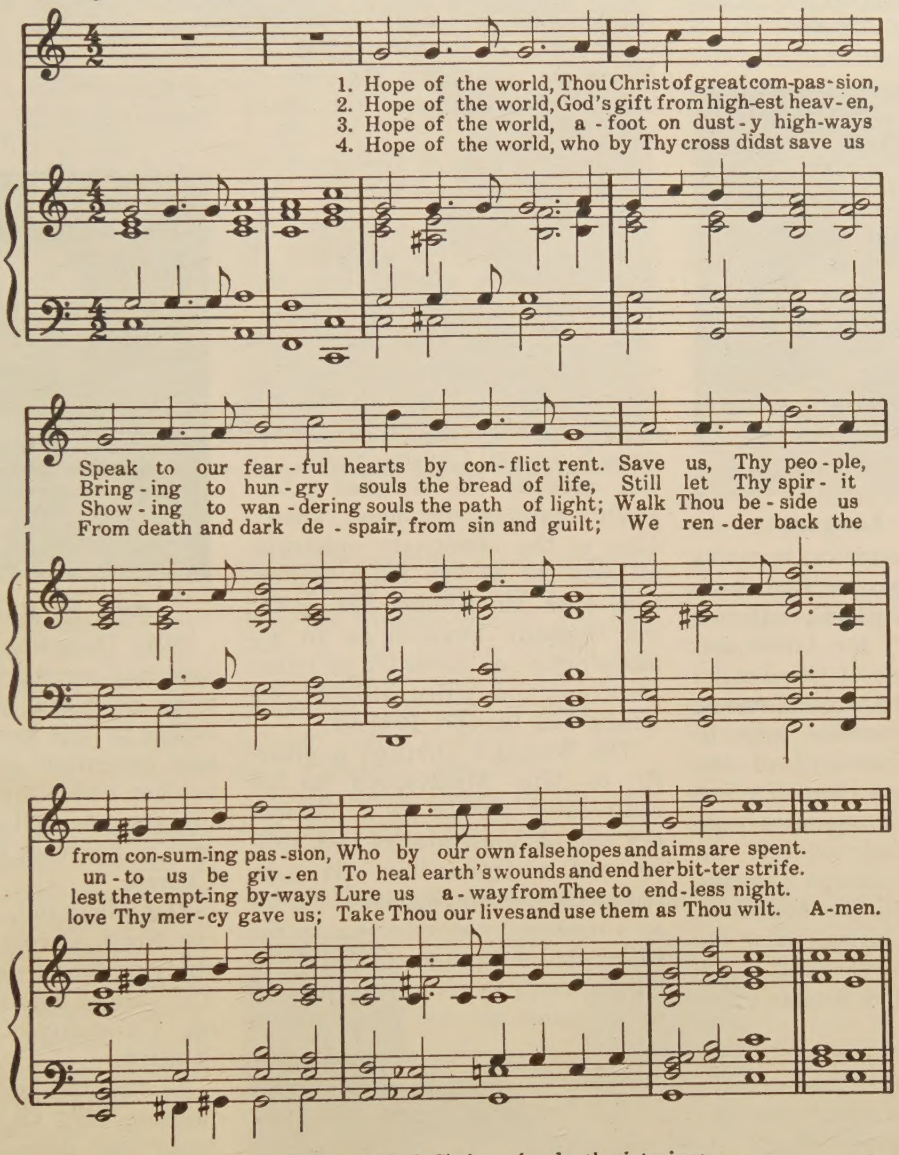
Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

Hope of the World

ANCIENT OF DAYS (Albany) 11. 10. 11. 10.

Georgia Harkness, 1953 *(FIRST TUNE)* J. Albert Jeffery, 1886

1. Hope of the world, Thou Christ of great com-pas-sion,
2. Hope of the world, God's gift from high-est heav-en,
3. Hope of the world, a-foot on dust-y high-ways
4. Hope of the world, who by Thy cross didst save us
Speak to our fear-ful hearts by con-flict rent. Save us, Thy peo-ple,
Bring-ing to hun-gry souls the bread of life, Still let Thy spir-it
Show-ing to wan-dering souls the path of light; Walk Thou be-side us
From death and dark de-spair, from sin and guilt; We ren-der back the
from con-sum-ing pas-sion, Who by our own false hopes and aims are spent.
un-to us be giv-en To heal earth's wounds and end her bit-ter strife.
lest the tempt-ing by-ways Lure us a-way from Thee to end-less night.
love Thy mer-cy gave us; Take Thou our lives and use them as Thou wilt. A-men.

5. Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

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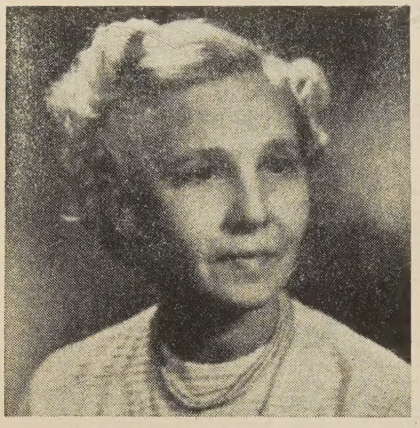
(Used by permission)

Staff Changes

By MRS. CHARLES E. WEGNER

It is a pleasure to introduce two new members of the elected staff of the Department of Work in Foreign Fields—Miss Ruth Lawrence, successor to Miss Sallie Lou MacKinnon as executive secretary for Africa and Europe, and Mrs. F. Roderick Dail, associate secretary in the department.



Miss Ruth Lawrence

MISS RUTH LAWRENCE, a native of Alabama and graduate of Scarritt College, assumed her duties as executive secretary for Africa and Europe at the close of the Annual Meeting of the Board of Missions. In 1930 Miss Lawrence went to Poland as a missionary of the Woman's Missionary Council where she served until missionaries were forced to leave that country. In 1952, after several months language study in Paris, she was appointed to Tunis in North Africa. Here she opened a new piece of social evangelistic work for the Woman's Division.

Miss Lawrence brings to her work as administrator an ability to work with people which has been tested under the most difficult circumstances in both of her fields of missionary service. She has a calm strength of devotion which has enabled her to accept this position though she had only begun to see the results of her work in Tunis. Her first-hand knowledge of North Africa will be of great value in the administration of this challenging field.

The Woman's Division welcomes Miss Lawrence in this new relationship.

Miss Sallie Lou MacKinnon

MISS SALLIE LOU MACKINNON retired as executive secretary for Africa and Europe at the close of the Annual Meeting of the Board of Missions.

Her service as a missionary of the Woman's Missionary Council from 1917 to 1932 was spent in China in the Virginia School at Huchow and as principal of McTyeire School in Shanghai. From 1932 until 1940 Miss MacKinnon was Administrative Secretary of Foreign Work, Woman's Section, Board of Missions of the Methodist Episcopal Church, South. In this capacity she traveled extensively, gaining first-hand knowledge of the missionary enterprise all over the world. Since unification Miss MacKinnon has served the Woman's Division as an administrator—as executive secretary for China and Africa, 1940-44; for Africa and Europe, 1944-54.

The Woman's Division is grateful to Miss MacKinnon for her consecrated service as a missionary and administrator of rare ability and understanding. It pays tribute to her distinguished career as a missionary statesman. In the policy-making groups of The Methodist Church as well as in those of such bodies as the International Missionary Council and the National Councils of the Churches of Christ in the United States of America her keen mind, good judgment, and fearless defense of what she knew to be right have helped to formulate sound missionary policies.

Miss Sallie Lou MacKinnon's service to her church has been unique in the literal meaning of that word. So, too, is the place which she holds in the affections of those who have known her and worked with her.

Mrs. F. Roderick Dail

MRS. DAIL who has been elected associate secretary of the Department of Work in Foreign Fields brings to this newly created position experience as a public school teacher and a writer of children's literature as well as a wide experience in the work of The Methodist Church.

Her husband, a member of the North Carolina Conference, is studying for his doctorate at Union Theological Seminary and Columbia University. They have two children.

As the first person to hold this position, Mrs. Dail will help to develop and define its scope. She will have no administrative duties but will assume responsibility for the work of the department which is of a general nature and not related to the administration of the fields.

The Woman's Division is happy to have Mrs. Dail in this new position and looks forward to knowing her better.

Orientation — But How?

By FLORENCE H COX, *Director of Crusade Scholarships*

Left to right: **Beatrice Pardo, Argentina; Kazue Tanaka, Japan; Lo Lian Yong, Malaya; Nalim Dwanandan, India**

FIFTY Crusade Scholars were arriving in a strange land of unfamiliar customs and a foreign language. From Methodist mission areas around the world they came—by Pacific route, the Atlantic, and by air; destination—an orientation course in the nation's capital.

The young son of the Cuban couple found fifty people speaking a strange language most disconcerting. The devout Austrian disliked America's "opposing flavors" in food. The ones from Hong Kong, quiet and serious, absorbed many new ideas. Five Korean pastors each left a wife and four children at home. A young woman from Brazil was homesick until the language began "to click" and she felt herself a distinct part of the group.

An effort to help these folk understand race segregation here brought from the quiet little Indian doctor the statement that India had a *caste* segregation even worse than our race situation.

At vespers a Japanese woman who had experienced many dangers joined in responses most earnestly and reverently; and again at vespers, the Filipino doctor who had given up his Catholic religion and a lucrative practice to work in a Methodist hospital, expressed a burning desire to make it a definitely Christian institution.

A few words cannot express just *how* this orientation worked. The regular schedule included language classes, tours to historical sites, morning watch and vesper services, friendship prayer circles, campfires and picnics, question and discussion sessions, visits with church-board staff members, Sundays in churches and homes of the Washington area.

Neither can one explain just *what* happens when people from Methodist areas around the world develop together a community of genuine Christian fellowship and understanding. Perhaps Crusade Scholars themselves express it best. A Korean wrote: "I realize that every part of the program was so helpful, that I just can't imagine how I could have managed myself if I had not been there." A Malayan said: "I was amazed at the smooth arrangements and comprehensive program. I shall always look back to those two weeks as a great experience, and want to thank you for making them what they were."

Not only orientation leaders and church-board staffs, but Crusade Scholars and all Methodists who contributed to the Week of Dedication offerings, had a part in this effective program.

Crusade Scholars who attended the orientation course, 1954-1955

Mee Chee Wu: Crusade Scholar

By WOODROW A. GEIER

Mee Chee Wu

MALAYA is a Muslim country under British supervision. It is a cosmopolitan land of 7,000,000 people representing many languages and cultures—Indian, Chinese, Arab, English, Hebrew, French, Dutch, Japanese, Spanish, Philippine, American, and others. The rate of illiteracy is high, while the educational task is overwhelming. It is not unusual for a Christian school to refuse admittance to two pupils for every one it accepts, because its faculty and facilities cannot meet the demands. Thousands upon thousands of children are turned away from mission schools every year.

These facts dramatize the importance of The Methodist Church's effort in the training of teachers for service in Malaya. One aspect of this effort is the Crusade Scholarship program which this year has brought seven Malayan young people to American colleges and universities for advanced study. And one of these students is Miss Mee Chee Wu, who is now enrolled as a Crusade Scholar at the College of the Pacific, Stockton, California.

Miss Wu was born in Canton, China, and received her primary education in Pu To Chinese School in Canton. She began piano lessons at the age of six. At the age of nine she was pianist for school chapel services and Sunday school.

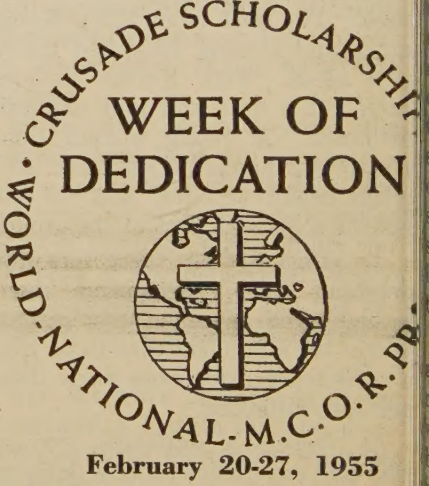
When she was ten years old (1937), the Sino-Japanese War broke out, forcing her family to flee to Penang. Her parents were unable to send her to school, but she again became pianist for the Methodist church. After a year, Mee Chee was admitted to the Anglo-Chinese Girls' School. She became school pianist and completed her elementary education.

World War II again interrupted her schooling, but during the Japanese occupation she spent three years as a teacher of piano lessons. In this way she helped support her family and assisted her younger sister and brother to attend school. She returned to school in 1946.

In 1947, Mee Chee joined the staff of the Anglo-Chinese Girls' School. She completed her teacher training course in 1951. Since then she has been in charge of music in the primary department of the institution.

In America for the first time last autumn, Mee Chee was one of fifty foreign students who attended the Crusade Scholars' Orientation Program at American University. There in the nation's capital, Mee Chee and her colleagues took an introductory course in American language and culture before they began their work at schools across the country. The program, under the leadership of Mrs. Florence H. Cox, director of Crusade Scholarships, and Dr. Myron F. Wicke of the Board of Education gave the students an opportunity to visit in American homes and churches, to talk with leaders in religion, education, and government, and to visit some of the great American shrines.

When she returns to Malaya, Mee Chee will be equipped to teach religious education and sacred music; for these subjects are vital to the work of her church throughout the peninsula. Her purpose, she says, is "to bring girls and boys closer to Christ through music." She hopes to teach many children who later will leave Malaya as Christian institutions to serve in all areas of community life.



Returned Scholars Serve

DR. MARIA

By Frances Nall

Madras Photo House, Vellore

Dr. Maria Selvanayagam

WHEN Dr. Maria Selvanayagam was on the staff of the Kolar Methodist Mission Hospital, it was said that he had more babies than any other woman in her part of India. As he went from village to village in the hospital ambulance treating patients, many children would run to her and putting their little brown hands in her small, skilled hands and looking up into her face smilingly would say, "I'm your baby. I was born in your hospital."

Dr. Selvanayagam was on the staff of the Kolar Methodist Mission Hospital in Kolar, India, as an obstetrician. With the lack of doctors in that great land she treated all manner of diseases, but she majored in pediatrics. She cared for her babies until she was sure each baby would grow into a strong child. Her greatest problem was to combat the superstition and fears of the family.

Dr. Maria was born in a parsonage home. Her earliest memories are her parents were at prayer-time, when her father read from the Bible and then all the family including her two sisters prayed together. Often her father would go alone up the mountain to pray. He had too great a burden to bear without the power which comes from communion with God. This pastor was a Christian minister where people were hostile. In addition to his church he had the care of the three small daughters, as his wife was an invalid. God's power was able to carry him through all hardships and problems.

When Maria was old enough her father took her to the nearest school at Madura, which was sixty miles from their parsonage home. It took two days by bullock cart to reach the nearest railroad station; then the remainder of the journey was made by train.

Maria attended the mission school until she finished high school. From early childhood her ambition was to become a doctor, and she often wondered if that would be possible. Her father's salary could not finance her, and it was hard to get an education, especially for a girl in India. Finally in 1926 she was admitted to the Vellore Medical School, at Vellore, India. After finishing her medical course, Dr. Maria spent two years in public health work. In 1932 she joined the staff of the Kolar Methodist Mission Hospital.

In order to speak to her many patients coming from numerous provinces, Dr. Maria not only used her own language, Tamil, and her school language, English, but in addition five other languages.

In 1952 Dr. Maria Selvanayagam came to the United States to attend General Conference. She then spent a year doing graduate study in a hospital in this country. Dr. Selvanayagam returned to India not only enriched in her technical skill but also with a deeper spiritual understanding. She is now in charge of the public health center at Devashighali in the Belgaum District of South India Conference.

KUMUDINI MOZUMDAR

By Mrs. H. Alan Volkmar

EAGER to go, for "friends at home are smiling," but sorry to leave the friends at Garrett who must weep—so Kumudini Mozumdar left Garrett Biblical Institute last June.

She was a Crusade Scholar, a graduate of Isabella Thoburn College in Lucknow in 1947, with the B.A. degree. Kumudini graduated also from the Scottish Church College in Calcutta, with the B.T. degree in teaching. She spent five years in the teacher training department at the Lee Memorial Mission School before coming to America and felt a strong tie with that school.

One of twenty-one who were awarded their M.A. degrees at the Ninety-Seventh Convocation, Kumudini had been at Garrett for two years, precious years to those who had come to know her. She had traveled in twenty-six states, and had attended youth meetings and conferences extensively, speaking in many places and winning friends for herself and for India wherever she went.

Because of the inspiration of her personality — in American slang "she had everything"—the students at Garrett last year gave a thou-

Miss Kumudini Mozumdar

sand dollars to Collins Institute in Calcutta for a roof on a partially completed dormitory. The girls' school, Lee Memorial, is related to Collins Institute, which is the boys' school.

Kumudini started work on the first of September as the District Evangelist in Asansol, West Bengal, carrying out her work throughout the rural schools of the district, teaching over a thousand children, doing parent education and working for adult literacy. She will carry out a program also in Dhanbad and Gomoh.

E. D. Andrus

Miss Edith Patrick

Miss Edith Patrick, Crusade Scholar who is now studying at the University of Wisconsin, belongs to the mountainous region of North India. For several generations her ancestors have served The Methodist Church as pastors and teachers in the lands shadowed by the majestic Himalayas. Edith is the oldest of seven children.

The daughter of a Methodist pastor, she was born at Moradabad, Uttar Pradesh, April 28, 1932, and received her education in mission schools and colleges. She was graduated from Wanamaker Mission Girls' High School, Allahabad. Then she attended the Agricultural Institute in Allahabad and Isabella Thoburn College in Lucknow, receiving her Bachelor of Science degree at the latter institution.

At the Lal Bagh Girls' Higher Secondary School, Lucknow, she taught home economics before receiving her Crusade Scholarship to study for her Master's Degree at the University of Wisconsin. She has received awards for competence in both cooking and floral decoration. In her spare time she likes to read and do social service work. Upon her return to India, Edith will teach the art and science of homemaking in a Christian school; for she believes this is a vocation that Christ will use to transform the life of her nation.

CRUSADE SCHOLARS

CRUSADE Scholars are talented students whose advanced training is provided by The Methodist Church through Week of Dedication funds. They come from all over the world.

The scholars come, study, and return. So the number changes from time to time. An average of 150 Crusade Scholars from 25 countries are enrolled in about 50 schools and 10 hospitals in the United States at any given time.

METHODS OF SELECTION

Applicants from overseas and U. S. possessions are screened first by local Methodist committees and endorsed by resident bishop or other church leader in our country.

Applicants from U. S. are first screened by Home Division Board of Missions secretaries.

Next step for all is approval by the Interdivision Committees on Home and Foreign Work. Final approval is made by The Crusade Scholarship Committee which awards the grants.

TYPES OF STUDY

Graduate and professional level except where undergraduate training is not available in student's own country.

FINANCIAL PROVISIONS

Pays travel, tuition, living costs, textbooks, and small allowance. Scholars receive expenses at youth camps, church assemblies, and all conferences to which they are sent officially, including the Crusade Scholars' Conference.

—From the leaflet, *Open Your Homes and Your Hearts*

What is the relationship of the Woman's Society to the Crusade Scholarship program?

1. The Woman's Society helps to *promote* the Week of Dedication. See the article, "We Will Cooperate," by Maude White Hardie in the January issue.

2. The Woman's Society offers home hospitality to the Crusade Scholars. See the article, "Want to Adopt a Student? It's Fun!" by Frances Nall in the December issue. The word *adopt* in the title is not to be taken literally. And do not read any financial meaning into the title. It just means to *extend hospitality.*

Editorial Staff Member

IT IS my pleasure to introduce Miss Frances Eshelman of High Point, North Carolina who was elected as an associate editor of Literature at the September executive committee meeting of the Woman's Division. She comes "not as a stranger" for she spent two summers working at "150. In 1946, she assisted in the editorial office of THE METHODIST WOMAN from June to October and in the summer of 1954 in the office of Missionary Education.

A graduate of Woman's College of the University of North Carolina, Greensboro, North Carolina, Miss Eshelman also holds the Bachelor of Literature degree from the Pulitzer School of Journalism, Columbia University. She spent the year 1945-46 in graduate study at Scarritt College, Nashville, Tennessee, where she was assistant to the director of public relations.

Previous to this, Miss Eshelman was research editor in the book editorial department of Collier's Readers' Research Bureau for nine years. She was secretary of the woman's division of the Layman's Movement for a Christian World from 1946 to 1952.

The Woman's Division welcomes Miss Eshelman.

As Associate Editor of Literature, she will have responsibility for Spiritual Life materials including the Week of Prayer packet.

MRS. FRANK BELL, Chairman
Standing Committee on Literature and Publications

Can Missionaries Go to India?

By LUCILE COLONY

IN RECENT months there has been rather widespread agitation in India against missionaries and their work. It has not been of a personal nature and very little, if any, animosity has been directed toward individuals as such. It is rather a propaganda by certain conservative groups against the idea of foreign Christian missionary service in India. The effect of this upon the missionary program has been the subject of serious study by those who carry administrative responsibilities for mission work in India and by responsible groups on the field.

Delegations, composed of Indian church leaders, have discussed the problem with the Prime Minister, who has been consistently objective and helpful. He has expressed appreciation of the humanitarian work done by missionaries and does not wish it to be discontinued. Government policy, relating to the admission of foreigners, is under consideration. There are grounds for confidence that even if present regulations are altered, there will be no ban on the entry of missionaries although there may be some restrictions and limitations.

As a sovereign democratic nation, India has every right to approve or disapprove applications for admission and to formulate regulations for the activities of missionaries within the country. India's Constitution stands for religious liberty, in the fullest possible interpretation. So there can be no question of injustice to the Church or to its program and witness.

Much discussion has been carried on as to whether the Indian Church wishes to have missionaries associated with it. The most inclusive and concise reply to this question was given by a Commission of the Twelfth Meeting of the National Christian Council of India in November, 1953. The following paragraphs are from that statement:

The perils and problems of the day, far from threatening the life of the Church, are actually opening new doors. To enter these, calls for increasing fellowship in sharing of resources, personnel and material, between the Church in India and its friends overseas. We believe that it is in terms of our fellowship in the Gospel and of that oneness of the Church of God which transcends all our differences that tensions and anxieties of recent years will be and are being resolved.

In regard to the type of men and women likely to be of greatest value to the Church of India, at the present time, we suggest the following points:

a. Willingness to work under the guidance of the Indian Church.

b. Readiness, without surrendering due loyalty to one's own tradition, to have an open mind to a lessening of denominational emphases and a broadening sense of the unity of the Church.

c. The gift of unshakable faith and the capacity of comradeship.

In some fields, e.g., education, there is an increasing number of Indians competent to do work formerly done by missionaries. In other fields, e.g., economic uplift, public health, psychiatry, teaching of leprology, journalism, there is a developing opportunity for special technical skill for which sufficient Indians are not yet ready.

We rejoice that the missionary societies are always ready to answer, as they can, calls from the Indian Church for missionaries having specialized abilities and training. In this context we desire to stress two principles as of great importance:

a. The missonary motive must always have a primacy over technical skill.

b. The special contributions of these missionaries must be put to the service of the whole community and not merely the Christians.

In the present situation, very young and inexperienced missionaries, such as were sent to India in 1949 and again in 1953 in a Fellowship of Service, affectionately known as "I-3's," will not be sent. This decision casts no reflection upon the fine work done by these two groups. They were young and inexperienced but they possessed great adaptability and capacity for friendship. They went with complete dedication and gave a good account of themselves. Their contributions have been many.

They will be remembered especially for the impetus they gave to the development of a youth program for the Indian Methodist Church. Due largely, if not entirely, to their inspiration the Methodist Youth Fellowship has become the official Methodist youth organization of the church. Commissions are working effectively in this organization, Methodist Youth Fellowships are being organized both in city and rural churches, and the Methodist Youth Fellowship magazine is the finest publication for youth in India. It is only because the present situation requires maturity and knowledge of the language of the people, acquired through years of study, as well as the difficulties involved in getting entrance visas for a large group at one time, which prompts the decision to discontinue, for the time being, the short term program for India.

The Indian church is rich in the lives of dedicated men and women who are its leaders and who make up the rank and file of its membership. Many have suffered greatly to become Christians. Many are babes in Christ and need nurture through fellowship and teaching. The task of strengthening the Christian Church is so great that it needs all available resources. These include the gifts of the American church, both missionaries and funds. We give thanks to God that the door for service in India has not been closed to the American church.

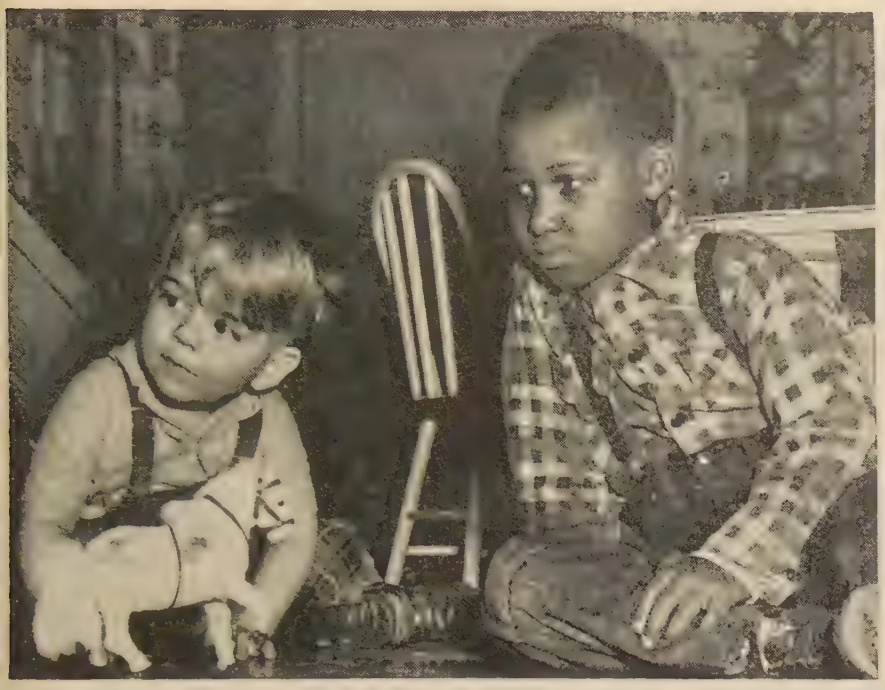
"The City . . ." HOME MISSION THEME

The doors are open to all age groups for weekday activities in our community centers and settlement houses. Because of an underlying deep concern for the spiritual, recreational, and social life of individuals, families, and the community these centers are an expression of our Christian service. They may be the one spot in the neighborhood where children, teen-agers, in fact people of all ages know they can gather for group activities — playground, Scouts, arts and crafts, music, or to join a club just "to have fun." In the summer, day camps, vacation Bible schools, and resident camping for children and youth are planned. Leisure time is usually when juvenile delinquency is born. Our youth get into trouble when having "nothin' to do." Our community centers help counteract this by offering a wide variety of constructive activities with companions of their own age under trained Christian leadership.

(Captions will be found on page 18.)

Maxwell Photographs

Perc Kelty



(Captions will be found on page 18.)

Bruce G. Leslie

Rider-Philpott Studio

A Day Apart*

Plowshares and Pruning Hooks

DURING the month of February The Methodist Church will be engaged in The Crusade for World Order led by the Council of Bishops. It seems fitting that the women of Methodism in their Day Apart Service should think and pray together along this same line.

A study book, *Plowshares and Pruning Hooks,* is available for the use of the church, and may be purchased at 50 cents per copy from the Commission on Promotion and Cultivation, 740 Rush Street, Chicago 11, Illinois.

Frequent quotation from this book is made in the following service; and while the service is complete in itself, it can be amplified and enriched as desired by having a copy at hand for further use. The page numbers refer to the book *Plowshares and Pruning Hooks.*

QUIET MUSIC: "Come! Peace of God," *The Methodist Hymnal,* No. 510.

LEADER: The Methodist Church is engaged in a Crusade for World Order, and we shall be thinking and praying today along the lines which our Council of Bishops is stressing in this connection: The Meaning of Peace, The United Nations, Disarmament. We shall be remembering the world-wide nature of all these emphases, but especially we shall be thinking of our own part toward making the prophecy of Isaiah more real in the world today. Shall we think first about

Part I. The Meaning of Peace

"Swords into Plowshares . . . Spears into Pruning Hooks"

"The longest journey begins with the first step," so runs an ancient Chinese proverb. The road to peace starts in the minds of men. . . . Hence . . . the defenses of peace must be constructed in the minds of the people. (Page 19)

SERVICE FOR A DAY APART

By MAUDE WHITE HARDIE

He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:4 RSV)

The figure used by Isaiah was realistic for those of his own day. Metal was a precious commodity; it might well be that a man must make his decision between using his limited quantity either for a sword—instrument of war and destructive of life—or as a share for his plow, to cultivate the earth and foster more abundant living.

Is it so different, with ourselves? As Jesus said, we cannot serve two masters. We cannot live effectively with a divided purpose. We cannot talk peace and think and act war. "Choose this day whom you will serve." (RSV)

HYMN: "Come! Peace of God," No. 510, verses 1 and 2.

LEADER: The symbol of the plowshare suggests positive action. Let us ask ourselves:

Are we ready to begin the process of peace, with cultivation at its simplest levels? Stirring the soil —planting the small seed—helping our children and youth to believe in people, to share, to adjust? . . . Do we as adults demonstrate by our own living that this can be done? . . . What have we done, this past week, to provide (or to hinder!) the culture in which peace may grow? . . .

(*Silence*)

Are we ready to work hard and incessantly in the process of peace? . . . Recall the average number of hours weekly that we gave in the days of war, through one channel or another. . . . Are we giving an equal amount of time toward the building of peace—through teaching in the church Sunday and weekday school, the vacation school—by opening our homes for MYF gatherings for friendly relationship with a lonely stranger? Small though they seem, these all are things that make for peace.

(*Silence*)

Spear or pruning hook? Another decision. Shall we use our resources to ward off the pressures of life around us—to wound—to destroy? Or, in the cultivation of the growing, life-giving qualities of human-kind? This is a continuing process—the vineyard had to be watched over constantly and pruned every spring. There is no turning back: a spear, once converted to the useful purpose of a pruning hook, must go on fulfilling its laborious but rewarding mission.

(*Silence*)

PRAYER (*unison*): Verses 3 and 4, Hymn No. 510, "Come! Peace of God," read together. Soft music of hymn in background.

LEADER: Shall we listen to words from one of the great leaders for World Peace in our present day—Dr. Ralph W. Sockman? (Page 24) Concerning the insights that make for Peace, he says, "Today . . . Christlike imagination is needed even more than information. Cold facts seem to make cold wars. Merely giving more factual information about other peoples does not insure brotherly attitudes toward them. . . . Having spent three weeks on a mission to Russia in 1946, I am more against communism that before I went. I do not believe it is working in Russia and

I am sure it would not work here. Nevertheless, I now distinguish between the Kremlin and the Russian people. I can see in my mind's eye the poor peasant women of Stalingrad whose sufferings have made them hate war as bitterly as we do. I can see the little children, just as lovable as yours or mine, climbing on our laps to show us the garments we had given them during the war. I can see the fathers and mothers crowding the Moscow churches craving the solace of our common Christian faith. . . . Of scenes like this I now think when I read some cruel and cutting pronouncement of the Kremlin."

(*Silence*)

Concerning attitudes that make for Peace, Dr. Sockman indicates Courage, rather than Fear. (Page 30) "We are living in a defensive mood. We have pulled down the visors of our faith and take only low views of men and events. Believing the worst about others, we tend to bring out the worst in others. When a person knows that he is under suspicion, he is likely to do unnatural things which make him even more suspect. Thus distrust begets distrust, and unless checked leads to disaster.

"We need the courage to face the facts and then to follow where the facts lead. But we must distinguish between truth-seeking and mere fact-finding. . . . It is not easy to find the truth in a world as complex and cloudy and curtained off as ours. But one thing every honest person can do is to clean the lens of his own vision from lies and hatred and filming fancy."

(*Silence*)

Concerning activities that make for Peace, Dr. Sockman advocates Partnership in Peace. (Page 40) "The United States is not rich enough to be the perennial Santa Claus to the world. Nor is she strong enough to be the perpetual policeman of the world. But let us work and pray that our nation may be wise enough and good enough to be a patient and persevering partner of the world.

"No nation can live to herself in today's world. We can no more isolate our land from the world's life than we can chain off an oyster bed from the ocean's tides. Our only hope of survival is through collective security and a 'cooperative peace.' "

PRAYER for our nation's part in the peace of the world: *Silent prayer.*

Prayer in unison:

"Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth, that in tranquility thy kingdom may grow, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. Amen." *(The Book of Worship*, page 532)

HYMN: "All People of the Earth," No. 508.

(*Music of No. 508, softly*)

Part II. The United Nations

"Nation shall not lift up sword against nation."

LEADER: As we think of the United Nations let us remember our need to be better informed ourselves; to share unbiased information with others; and to encourage more widespread support of the United Nations. The Secretary General of the U.N., Mr. Dag Hammarskjold, has expressed the hope that Americans will support the United Nations where it is right and criticize it where it is wrong. (We are reminded of the forthright lady who said, regarding her preacher-husband, "When he's right, I'll back him; and when he's wrong, I'll *right* him!")

As we approach the subject of the United Nations, let us reverse our usual procedure. Generally we start thinking in terms of our own country, and move from there to a world concept. This time let us begin with the thought of the world as the realm of our citizenship: thus, our praise or blame for other nations comes within the family circle of our universal God.

HYMN: "My Country Is the World" (tune: "America")

"My country is the world;
My flag with stars impearled,
Fills all the skies;
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.

"Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design;
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
The world is mine.

"And all men are my kin,
Since every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of Brotherhood."

(Anonymous)

LEADER: "In August 1941, the Declaration of the Atlantic Charter shed a ray of light—so much so indeed that six months later 26 nations together subscribed to its terms. A more specific commitment was made in October 1943 when the United States, the Union of Soviet Socialist Republics, the United Kingdom, and France agreed to establish at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership of all such states, large and small, for the maintenance of international peace and security. This promise was fulfilled on June 26, 1945 when 50 nations signed the Charter of the United Nations at San Francisco." (Page 47)

LEADER: Shall we read together from the Preamble of the United Nations Charter?

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

And for These Ends

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

Have Resolved to Combine Our Efforts to Accomplish These Aims.

Leader: Recognizing how far the nations of the world, and we as individuals who constitute these nations, have fallen short of God's expectation for us, shall we unite in a Prayer of Confession?

Prayer (*unison*):

"Our Heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness hath hindered Thee. We have resisted Thy spirit. We have neglected Thine inspirations.

"Forgive what we have been; help us to amend what we are; and in Thy spirit direct what we shall be; that Thou mayest come into the full glory of Thy creation, in us and in all men, through Jesus Christ our Lord. Amen."

Leader: "The time has surely come, after eight years of growing confusion, to seek to explain dispassionately what (the U.N.) really is. . . . Upon no one does the responsibility for this rest more heavily than upon Christians who committed themselves so positively to the Charter and the Organization.

"The negative approach with the emphasis on what the United Nations is not and was never intended to be is . . . a necessary starting point. The United Nations is not world government in disguise. No member nation surrenders its sovereign rights on any issue, except by the will of its own people. The United Nations is not dominated by the Soviet powers. . . . The United Nations cannot declare war. It can define aggression and identify the aggressor. . . . The United Nations has no army and no power to dispose of any nation's armed forces. The United Nations is not extravagantly expensive, and the United States is not paying the whole cost. . . .

"It is evident now that we did not understand sufficiently what the United Nations could be and what it could not be. . . . The time has come for us to be much clearer . . . on these issues and much more realistic in our expectations and judgments." (Pages 50, 51) . . .

"The United Nations is an international organization and not a supranational authority. . . . It is an instrument to achieve the common will of its members. . . . When they are disloyal to the Charter or deeply divided on policy, they strip the instrument of much of its capacity and power. . . .

"As the world changes for better or for worse, so will the United Nations. Can we indeed blame a mirror for what it reflects?" (Pages 52, 53)

(*Silence*)

Hymn: "God the Omnipotent," No. 505.

Leader: What can Christians contribute?

"The first responsibility of Christians is to live and work for the reconciliation of men to God and, therefore, as individuals and nations, to one another. . . .

"We stand against submission to, engulfment by, or appeasement of totalitarian tyranny and aggression. We also stand against the exploitation of any people by economic monopoly or political imperialism. In the world community we must stand for the freedom of all people to know the truth which makes men free and for the basic civil liberties of all people to struggle for a higher freedom." (World Council of Churches, 1954, pages 54, 55.)

"The world situation asks more, infinitely more, of the United Nations in 1954 than it did in 1945. Can 'We the People,' more particularly, 'We the People of God' give it less?" (Page 63)

Hymn: "These Things Shall Be," No. 512.

(*Soft music of No. 512*)

Part III. Disarmament

"Neither shall they learn war any more."

Leader:

"It shall come to pass in the latter days
that the mountain of the house of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
And all the nations shall flow to it,
and many people shall come, and say:
'Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.'" (Isaiah 2:2, 3 RSV)

Soft Music and Solo Voice: "Down by the River-Side," (*The Cokesbury Worship Hymnal*, No. 259, verses 1 and 2)

"Goin't' lay down my burden,
Down by the river-side,
Down by the river-side,
Down by the river-side,
Goin't' lay down my burden,
Down by the river-side,
Goin' to study war no more.

"Goin't' lay down my sword and shield
Down by the river-side,
Down by the river-side,
Down by the river-side,
Goin't' lay down my sword and shield
Down by the river-side,
Goin' to study war no more."

Leader: " 'We must keep Disarmament before the nations as they seek an alternative to war.' So said the Methodist Bishops in their Episcopal Address to the 1952 General Conference. Church leaders and church assemblies in our own and other lands have spoken in a similar vein, and with deep conviction. . . . (Page 69)

". . . It is crystal clear that there is left on this planet no place to hide. No place at all. The more than two billion humans who inhabit the earth are bound together by the invisible ties of a common destiny. The churches are con-

fronted here with tremendous moral issues. The sword of the spirit is the instrument through which Christians would achieve world justice and peace, not swords of steel, nor atomic and hydrogen bombs, nor any of the tools of war rolling off the assembly lines of the Great Powers. That is why the churches must speak their minds. To remain silent in this solemn hour would be a sin against Almighty God." (Page 73)

It echoes, does it not, familiar words of long ago?

HYMN: "God Is My Strong Salvation," No. 324

A PERIOD OF SILENT DIRECTED PRAYER

LEADER: Let us pray:

For receptive spirits seeking the truth without prejudice. (*Pause*)

For an abiding faith in God's power to bring His people into an understanding relationship with Him and with each other. (*Pause*)

For humility of spirit to recognize the good in others and the faults within ourselves. (*Pause*)

For confidence in the strength of God to work through us, to achieve His ends. (*Pause*)

For courage to support minority causes or groups, in the cause of righteousness. (*Pause*)

For our local church members, that our attitude regarding the United Nations may be consistent with what we pray and say and sing. (*Pause*)

For the Church around the world, that it may lead by word and act in promoting world peace and brotherhood. (*Pause*)

For spiritual undergirding and wisdom in decision, for the members of the United Nations. (*Pause*)

For the Will of God in the hearts of men, that the Kingdom of God may be realized. (*Pause*)

POEM (*read silently, or in unison aloud*):

"Father eternal, Ruler of creation
Spirit of life, which moved ere form was made;
Through the thick darkness, covering every nation,
Light to man's blindness, O be Thou our aid:
Thy kingdom come, O Lord, Thy will be done.

"Races and peoples, lo! we stand divided,
And sharing not our griefs, no joys can share;
By wars and tumults Love is mocked, divided,
His conquering cross no kingdom wills to bear:
Thy kingdom come, O Lord, Thy will be done.

"Envious of heart, blind-eyed, with tongues confounded,
Nation by nation still goes unforgiven:
In wrath and fear, by jealousies surrounded,
Building proud towers which shall not reach to heaven:
Thy kingdom come, O Lord, Thy will be done.

"How shall we love Thee, holy hidden Being,
If we love not the world which Thou hast made?
O give us brother-love for better seeing
Thy Word made flesh, and in a manger laid:
Thy kingdom come, O Lord, Thy will be done."[1]

PRAYER (*unison*): The Lord's Prayer

HYMN: "At Length There Dawns the Glorious Day," No. 469.

BENEDICTION:

"Grant, O Lord, that what hath been said with our lips we may believe in our hearts, and that what we believe in our hearts we may practice in our lives; through Jesus Christ our Lord. Amen."

The Study Book

***Plowshares and Pruning Hooks* is a book for laymen who want peace and are willing to work for it. It is a publication of the Crusade for World Order led by the Council of Bishops of The Methodist Church at the request of the General Conference of 1952.**

In the introduction Bishop G. Bromley Oxnam says:

"If we are to have peace we must work for it, study for it, pray for it, live for it. Peace cannot be won by signing a treaty, by drafting a new constitution, by passing a resolution. Peace involves solving problems that appear well-nigh insoluble. The human heart must be cleansed and the human mind transformed. The agencies of law and of order must be set up, and men of integrity and of competency must be educated to man them. Free men must be prepared to preserve freedom in an hour when tyranny is abroad and tyrants would chain men to the chariot of dictatorship. The hungry cry for bread, and subject peoples draft their declarations of independence. The Kingdom of God cannot be built upon foundations of economic injustice and racial discrimination. . . .

"How many Methodist laymen have visited the headquarters of the United Nations, or if that is difficult because of distance, how many have read the reports of the United Nations? From whom do you get your information relative to the United Nations? Yes, study is necessary. And there will be times when Christians must stand for those great international agencies that serve in our name.

"Disarmament! What can be done constructively when we must be strong enough to maintain our freedom and cooperate to maintain the freedom of free peoples? What practical steps can be taken when confronted by the expanding imperialism of Soviet Russia and the infiltrating ideology of Soviet communism? And how long can we maintain our free economy and bear the heavy burden of armament? These are issues that must be faced by peacemakers.

"When a community is threatened by polio, its citizens move to protect their children. When a hurricane approaches, the people are alerted. We act. Disease and disaster are as nothing compared with the danger of a Third World War. Methodism summons its laity and its clergy to hard thought and the constructive action that emerges from such thought. Nobody can take your place. The people must know so that action may be based on knowledge.

"We must master the logistics of peace. We must be mastered by the spirit requisite to peace."

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* Reprints available from Literature Headquarters 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Price 2 cents; 6 for 10 cents.

[1] By Laurence Housman. From the *Enlarged Songs of Praise,* used by permission of the Oxford University Press.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

WORLD FEDERATION OF METHODIST WOMEN

INDIA

"One evening in the year 1939, while sitting on the verandah of Roshanara Cottage at Sat Tal, I noticed a tiny red speck on a distant hill. In a few minutes it spread. Soon it was a roaring forest fire. Before long the whole hillside was ablaze with the bright light of the flames. Helpers with lanterns and petromaxes rushed from all directions to control the fury of this brillant fire. But it continued to spread. My last impression was that the fire was spreading fast.

"Such has been the nature of the Woman's Society of Christian Service. India has caught the fire, which is spreading fast."

The picturesque words above, written by Mrs. Eileen B. Townsley, appeared several years ago in an article in *The Methodist Layman.* The following statistics gleaned from annual reports for the years 1946 to 1953 substantiate Mrs. Townsley's description.

Yr.	No. of Societies Urban	Rural	No. of Members	Sacrificial Giving
1946	65	118	3,117	Rupees 7,932
1947	69	125	3,227	Rupees 6,613
1948	75	233	4,290	Rupees 8,114
1949	83	241	5,038	Rupees 9,188
1950	86	292	6,048	Rupees 9,932
1951	89	305	7,564	Rupees 10,754
1952	92	377	8,692	Rupees 11,969
1953	96	391	9,255	Rupees 12,224

LATIN AMERICA

The fourth Quadrennial Convention of the Latin American Federation of Methodist Women was held in Lima, Peru, from January the seventeenth to the twenty-third, with delegates from the Women's Federations of both Annual Conferences in Mexico, the three conferences in Brazil, from Costa Rica, Panama, Chile, Peru, Bolivia, Argentina, and Uruguay.

The theme of the convention was "God's Will for Today." Each day at tea time the different countries put on an exhibit characteristic of their regions.

The spirit of the Latin American Federation of Methodist Women is exemplified in their support of two missionaries — one trained nurse working on the Indian Reservations of Southern Chile, the other a trained nurse working with the Indians on the Bolivian Plateau. And now the call has come from Peru for another missionary.

The Latin American women feel that they have been given the light through the missionaries who have come to them, and that they *must* pass on that light through the missionaries they support.

Missionaries at Colegio Americano in Rosario, Argentina, at the reception given Miss Patricia Richardson upon her arrival. *Left to right:* Misses Lois Rothrock, Helen Safstrom, Patricia Richardson, Jane Miller.

MALAYA

Kuala Lumpur

Women in Kuala Lumpur, Malaya, are energetic and creative in helping to raise funds through activities similar to those used in America.

Miss Laura Schleman reports that the Methodist Girls' School sponsored a Food and Fun Fair which resulted in clearing $13,400 for their building project. Laura states, "We gave our fair to raise money and are grateful for the boost it gave our building fund. However, all of us in our school learned many valuable lessons in planning and working together toward a common goal. The spirit of friendliness and cooperation among teachers and students of different schools has brought joy and satisfaction to us all. Faith and sharing of tasks has made it possible for us to accomplish what seemed impossible at the beginning, and in this spirit we go forward with the responsibility that looms ahead of us."

GRATITUDE

The editor of THE METHODIST WOMAN received a Message of Gratitude from Bishop H. J. Lew of the Korean Methodist Church in appreciation of the articles which appeared in the November issue concerning the Bishops' Appeal for Korea. We are happy to relay the "sincere appreciation and deep gratitude" of Bishop Lew and the Korean people to those who responded so generously. The offering was close to a million and a half dollars.

Orphan in the Kongju Baby Fold, Kongju, Korea

KOREA

Baby Fold

Jackie Ratliff, a young missionary nurse, stood motionless in an orphanage in Taejon, Korea. Her eyes moistened. She was witnessing a tragic drama, "The Survival of the Fittest." The cast was composed of children, all fighting desperately to grasp more firmly the thin thread of life. Their sad eyes, scrawny legs, and pallid complexions told the story of squalor, wretchedness, and rank hunger that war had brought them.

The ones who could not possibly compete and win were the babies. Their wails could be heard above the clatter of the older actors in the cast, all clamoring for attention and admiration from their audience.

Jackie watched the babies with their dehydrated bodies; she heard their wracking coughs, and she knew that they could not survive long. The memory of their wretchedness haunted her when she left. Someone must help the babies survive. She knew the older children would be cared for. Their critical period was over. But unless she got the babies into a "fold" of their own the wolf of hunger would devour them.

An old building in Kongju was discovered. Many years ago another missionary had operated a Baby Fold in it. It was damaged almost beyond description during the war. But from this wreckage, Jackie could envision a *new* Baby Fold.

In October 1953 the building was remodeled, and the babies moved in. There were twenty-five of them —*all* sick, malnourished, and some with extreme vitamin deficiencies. The Korean doctor examined them. His report was even more disheartening than Jackie realized. Almost every baby had bronchitis. One child's right leg lay limp from polio. Two were very near death with pneumonia complicated by malnutrition. The doctor shook his head and declared that these two could not live. They died within two days. But they were the only loss.

None of the babies could walk when they were brought in. They sat listlessly—staring into space. No sounds came from them except an occasional yell when someone approached. One child had a definite, strong dislike for people; she would not let anyone touch her. Their world had been such an unfriendly place until now! There had been no warmth, no softness, no tender voices to soothe them in the night.

But after a year, the picture has changed. Chubby legs replace wobbly ones. Rosy cheeks enhance bright eyes and smiling lips. Curiosity supplants apathy. Now the toddlers are typically guilty of being "into everything." Good milk, good food, and therapeutic doses of vitamins have restored emaciated bodies. But most important of all, they are surrounded by love.

Jackie has a warm glow in her heart now as she watches the babies. But she knows that outside her door many more desperately need to find warmth, food, and love in the Baby Fold at Kongju.

NEW WORKER

North Carolina Cherokees

"I have already had the 'pleasure' of these back roads and mountain trails," wrote Miss Eleanore Hickok after her first weeks at the Cherokee Mission in North Carolina, "but the people are so friendly that the roughness of the roads seems but a small matter."

The Cherokee Indian Reservation, where 3,000 of the country's 45,000 Cherokees make their homes, has as a background the Great Smoky Mountain National Park. Thousands of tourists come to see the play, *Unto These Hills,* which is produced every summer. They also buy baskets, pottery, beadwork, and woodcarvings made by the women to augment the small income (averaging $200 to $300 per year per family) received mostly from farming on the steep hillsides. There are relatively few carpenters, masons, plumbers, and other skilled artisans.

The first rural worker of the Woman's Division to enter this field, Miss Hickok cooperates with the pastor of the Methodist church and center on the reservation, and serves in various ways throughout the five townships which make up the constituency of the center. One of her first activities was using her car (an indispensable tool of a rural worker) to take women to the Conference School of Missions and to the sessions of the Annual Conference. When the Indian president of the local Woman's Society was recognized and greeted by many she commented, "My, but everybody is so friendly—just like people in our own church!" Miss Hickok also takes people to one of the clinics which is held in a near-by town.

Miss Hickok spent the first weeks visiting families and becoming acquainted with the community leaders. Following established procedures of rural workers in the Woman's Division, she has turned over to one of the local church members a class of church school seniors she had been teaching since a summer resident left. Miss Hickok added, "She seemed pleased to have been asked."

READERS' COUNT—34,430

Secretaries of Spiritual Life reported that 34,430 women read Bishop Costen J. Harrell's article, "Shall a Christian Tithe?" which appeared in the September, 1954, issue. We are grateful to the secretaries who promoted the reading of this stewardship message.

MRS. J. W. BUNCH,
Chairman of the Standing Committee on Spiritual Life

Birthday Celebrations

Unlike most women, Miss Priscilla Foster and Miss Frances Cosden, retired deaconesses, take pride in telling how old they are. In October, Miss Foster reached the age of ninety-two and Miss Cosden became ninety-one. They are active in the Woman's Society of Christian Service and attend church services in addition to enjoying other interests. Miss Foster and Miss Cosden, with other retired workers from home and foreign fields, enjoy the comforts of Bancroft-Taylor Rest Home which is located in beautiful Ocean Grove, New Jersey. On October 31, a special dinner was given honoring Miss Foster and Miss Cosden as the oldest members of the family. Miss Ruth Dowling, the youngest member, paid a tribute to each and presented them with corsages.

A birthday celebration also was held on the first of January honoring another member of Bancroft-Taylor Rest Home, Miss Gertrude Resseguie, who became ninety years of age at that time.

The Week of Prayer and Self-Denial Offering helps to make possible the monthly pensions for these who have served so well in the Master's vineyard.

The two oldest members of the family at Bancroft-Taylor Home (left to right): Miss Francis A. Cosden, ninety-one; and Miss Priscilla Foster, ninety-two.

Students and leaders of the Georgia Student Christian Conference held recently at Paine College.

The 1954 Annual Georgia Student Christian Conference which meets at Paine College, Augusta, Georgia, had its largest attendance since it began in 1934. Fifty-nine students and six faculty advisers from thirteen colleges and four other adults met with the students and faculty of Paine College to discuss the subject, "Christianity and Human Misery." Stringfellow Barr's pamphlet, *Let's Join the Human Race*, was used as a basis for the study.

Leaders for the conference were Dr. J. Neal Hughley of North Carolina College at Durham, the Reverend Per Hassing of Norway, missionary to Southern Rhodesia, and Dr. John B. Cobb of the Candler School of Theology at Emory University. Several foreign students were in attendance.

—Ruth Bartholomew

CAPTIONS FOR PICTURES

(Pages 10 and 11)

Page 10, top left: **"Do you think I can make that?" This woodworking group meets several nights each week at Harriet Ballou Day Nursery in Sioux City, Iowa.**

Page 10, center left: **Teen-agers like to be of service to others. At Lessie Bates Davis Neighborhood House in East St. Louis, Illinois, they are learning "how to be good baby sitters."**

Page 10, bottom left: **Friendship Club at Community House, Warren, Ohio, meets once a week for a film showing and "coffee hour."**

Page 10, right: **Athletics play an important part in our center programs. These Cub Scouts are practicing at St. Mark's Community Center in New Orleans, Louisiana.**

Page 11, upper left: **Playtime is important, especially, with preschool children. Randy and Junior are favorites at Harriet Ballou Day Nursery in Sioux City, Iowa.**

Page 11, upper right: **Camping and outings for teen-agers are wholesome activities contributing to sound development. This outing group is from St. Mark's Community Center in New Orleans, Louisiana.**

Page 11, lower left: **Girl Scouts love crafts of all kinds. At Wesley House in Knoxville, Tennessee, they are drawing posters and making spatter prints of leaves.**

Page 11, lower right: **"What are they doing to me?" Our center programs cover the whole span from babies to Golden-Agers. This clinic is at the Della C. Lamb Neighborhood House in Kansas City, Missouri.**

AFRICA

Public Health Work

Would you like to get a peek into the life of a Public Health Nurse in Africa? Miss Ada Mae Bookman who has been pioneering in this field in Luanda, Angola, says that her first step was to assume the role of a combination census taker, good will ambassador, and salesman. She had to learn what the health problems were. Also, she wanted to become acquainted with the people and to create a feeling of trust in her as a real friend. During her first year she visited 423 families and registered some 3,000 persons.

Into all types of homes she went —houses made of straw, mud, adobe brick, wooden planks, or old pieces of collected tin. Regardless of the material on the *outside*, Ada Mae found that *inside* there was an African mother who was happy to have a visitor.

One of the unique features of these homes was the "traveling community chair." Tables, beds, and chairs were painfully missing in most of the homes. Straw mats were used as beds, and meals were served directly from the cooking pot while the family stooped around the outdoor fire. However, when a distinguished guest came to visit, they liked to have a nice chair to offer him. So exercising ingenuity, they borrowed the neighbor's chair. In one section the nurse sat on the same chair in six different homes, the chair having arrived only a split second before the guest.

After the survey was finished, the Public Health program was begun. Four types of clinics are now functioning—maternity, well baby, preschool, and tuberculosis. Each type of clinic is held three times to take care of three language groups separately. By far the most popular is the well baby clinic, but the one for tuberculosis has not been utilized. The African is reluctant to accept the fact that he has tuberculosis.

In addition to the clinics, Ada Mae also carries on a school health program.

DO YOU KNOW?

What is an Annuity?
How much must one invest to purchase an Annuity?
What is the rate of interest?

For information concerning Annuities, write to
Miss Henrietta Gibson, *Treasurer*,
150 Fifth Avenue, New York 11, N. Y.

DEDICATION OF COOPER COMMUNITY CENTRE

On October 12, 1954, Bishop John Wesley Lord dedicated the additional story to the basement structure of Hattie B. Cooper Community Centre, 719 Shawmut Avenue, Roxbury, Massachusetts. The entire building was reconditioned, inside and out, with a roofed playground added.

The center is a project of the Woman's Society of Christian Service of the New England Conference, which has worked long and diligently to make possible more adequate space and better facilities for the center's program. The center is now, both physically and architecturally, the finest and most modern social agency in all Roxbury.

The nursery school has three groups of children—the two-, three-, and four-year olds. It opens out on the roofed playground, with suitable equipment for young children. There is also an isolation room.

In 1916 approximately 12,000 Negroes were living in a congested area with only one settlement house. Challenged by this need, Methodist women began with a sewing class and other crafts at the Methodist parsonage, for neighborhood children and mothers. In 1918 a nearby house was purchased to carry on the activities. Today, Hattie B. Cooper Community Centre stands on the corner as an attractive building. It has not only one of the best-recognized nursery schools in the city, but also carries on activities for all age groups.

A tribute to the director appeared in *Zion's Herald*, September 16, 1953:

"It is refreshing to learn how Mrs. Ethel Clark, director of Cooper Community Centre, is going about her work in the Roxbury institution. She takes a good look at the people the center is supposed to be serving. She studies the area where they live. She finds out the real needs. She gets some clear practical objectives. Then she approaches her work with a determination to use tested social work methods. It is encouraging to see a director unafraid to discard hoary devices that do not adequately serve the people or advance the effectiveness of the agency."

Left to right: **Mrs. Ethel R. Clark, executive director, Hattie B. Cooper Community Centre, Roxbury, Massachusetts; Mrs. Charles C. McPherson, chairman, Cooper Centre Board, and chairman of the Building Committee; Bishop John Wesley Lord of the New England Area; Mrs. Edwin S. Anderson, president, New England Conference Woman's Society.**

L. V. Kramer

AN EWHA GRADUATE

Miss Ok Ja Cha served as director of music for several Methodist chaplains at Air Force bases in Korea. One of the chaplains who heard her sing decided to bring her to the United States for more specialized training. He is now sponsoring her education at Illinois Wesleyan University, Bloomington, Illinois.

A graduate of Ewha Women's University, Seoul, Korea, Miss Cha has the B.A. degree in voice. When she receives the B.M. and M.M. degrees in voice from the Illinois Wesleyan University School of Music, she will concentrate for a time upon private lessons before returning to Seoul.

American customs confused Miss Cha at first, but she says she likes the United States very much. Her friends here have had such difficulty in pronouncing her name, Ok Ja, that she has adopted the more familiar name of Christina.

One of the American customs which perplexes Miss Cha is the fact that men in the United States are so helpful and considerate of their women. In Korea women help men with their coats and open doors for them. With a smile she said, "It is a very nice idea in the United States for men to help their wives wash dishes."

Another American custom which fascinates Miss Cha is that of kissing. Only the married people of Korea kiss and they do not do so in public, she stated. Unmarried people are even skeptical of holding hands. This is considered bad taste, she says. Miss Cha emphasized the fact, however, that with the coming of the recent American influence in Korea, this particular custom is becoming more popular. She suggested that Korea is perhaps too modest and America is somewhat immodest. She likes the happy medium.

Miss Ok Ja (Christina) Cha of Korea. With her are Mr. and Mrs. D. Stewart Patterson. Mr. Patterson is executive secretary for the Methodist Commission on Chaplains.

IN MEMORIAM

Miss Nina B. McCosh, **a retired deaconess, passed away in October, 1954. She had resided in Colorado Springs, Colorado, since 1925 for health reasons. Miss McCosh was consecrated as a deaconess in 1914. She did evangelistic work in Manhattan District, Kansas; Traveler's Aid Work in Washington, D. C., and Sioux City, Iowa; and served as assistant superintendent at the Denver Deaconess Home, Denver, Colorado.**

Miss Lillian Parker **was consecrated as a deaconess in 1914 following her graduation from the Scarritt Bible and Training School then located in Kansas City, Missouri. She served in various projects under the Woman's Missionary Council until 1927, and was retired for health reasons in 1929. Miss Parker passed away November 9, 1954, in Palestine, Texas.**

Miss Elizabeth Boardman **was graduated from the Lucy Webb Hayes National Training School for Deaconesses, Washington, D. C., in 1903. She spent her active years of service in the North-East Ohio and Southern California Conferences and was retired in 1932. Miss Boardman passed away October 19, 1954, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey.**

Miss Katherine M. Kinzly **was born, January 28, 1883, in Lockport, New York. In 1907 she sailed for India under the New York Branch of the Woman's Foreign Missionary Society, and for sixteen years was engaged in evangelistic work in the Lee Memorial Mission in Calcutta. She then was appointed to Bolpur to train Indian women to work in the zenanas. From Bolpur she returned to Calcutta for evangelistic work, and in the year 1942 served as vice-principal of the Lee Memorial Girls' School. When the war emergency made it advisable to remove the girls to Pakur, she went with them.**

In 1946 Miss Kinzly returned to her homeland and retired in 1948, having given forty years of continuous service to Christ in India. She entered into Life Eternal on August 31, 1954.

Miss Jessie Irene Peters **was born on June 22, 1879, in Cuba, Illinois, her father being pastor of the Methodist church there. Jessie received her B.S. degree in 1903 from Northwestern University.**

Immediately after graduation, she went to India under the Northwestern Branch of the Woman's Foreign Missionary Society, her first appointment being to the Girls' Orphanage and Boarding School in Muzaffarpur. In 1912 she was appointed to Moradabad. Later she did evangelistic work in Bijor.

While on furlough in 1925 she earned her M.A. degree from Columbia University. Returning to the field, she was superintendent of the girls' hostel at Almora, and also was the city evangelistic worker. Her last appointment was as district evangelist in Bijor where she served until 1938. Miss Peters died on September 8, 1954.

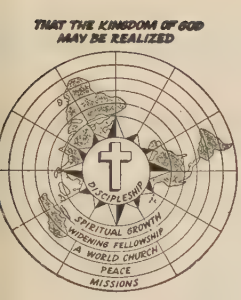


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956
THAT THE KINGDOM OF GOD MAY BE REALIZED
1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE"
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

ONE "SEE" IS WORTH MANY "TELLS" . . .

The TURNOVER, or FLIP CHART, offers a wide field for creative work. Its purpose is to make vivid, through visualization, facts which in themselves are abstract or general, and therefore not quickly grasped nor easily remembered.

The suggestions on the two following pages illustrate how the organization of the Woman's Division of Christian Service may be presented to a group. Other subjects will suggest themselves, as—

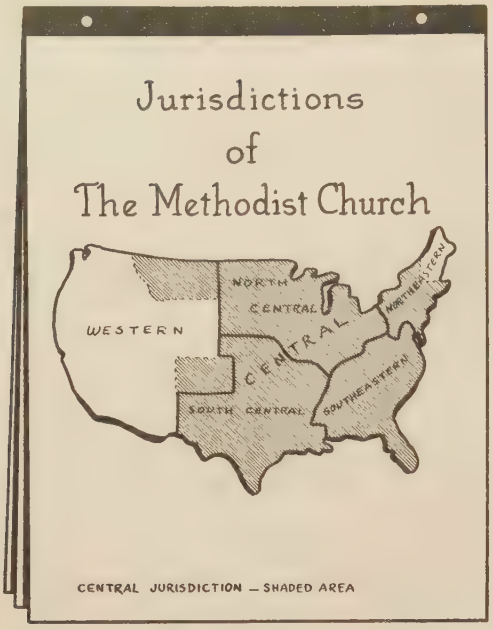
1. The organization and work of the Woman's Society within the local church
2. The relation of the Woman's Society to the local church
3. The budget of the local Woman's Society of Christian Service (two parts—sources of income—objects maintained)
4. The local community—a Treasure Hunt for people

Charts need not be elaborate or artistic or expensive, in order to be effective. They should be large enough to be seen with ease across an average-sized room, strong enough to withstand usage, and free from detail. Lines and figures should be large and clear. Avoid much printing.

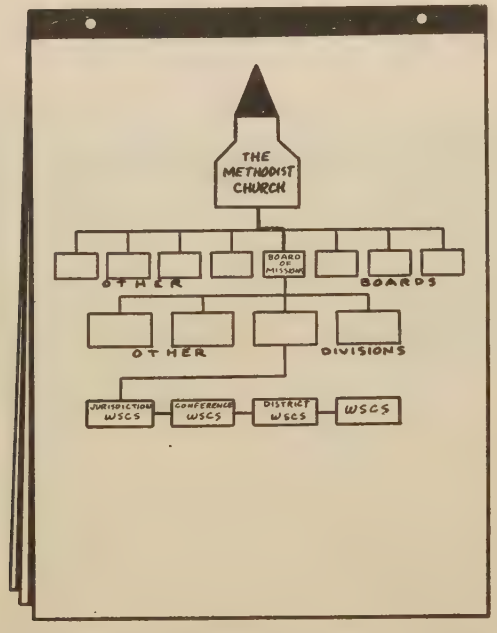
Pictures from magazine advertisements may be effectively used to illustrate a point, provided they are appropriate. The chart is primarily informative, not decorative.

For practical purposes, the chart should be constructed so that it can stand alone, or hang firmly over an easel, chair-back or table. A cardboard backing, cut to open and stand up, with the pages ringed at the top, simplifies the presentation.

SUGGESTIONS for a TURNOVER CHART on the ORGANIZATIC



1. The Six Jurisdictions of The Methodist Church



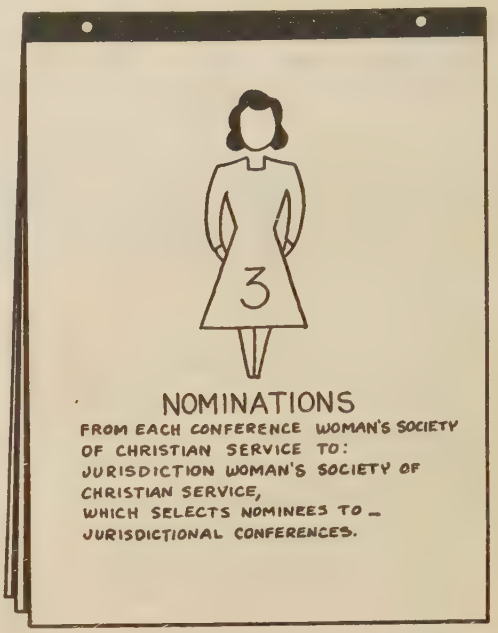
2. The Board of Missions is one of the Boards of The Methodist Church.

The Woman's Division is one of its Divisions.

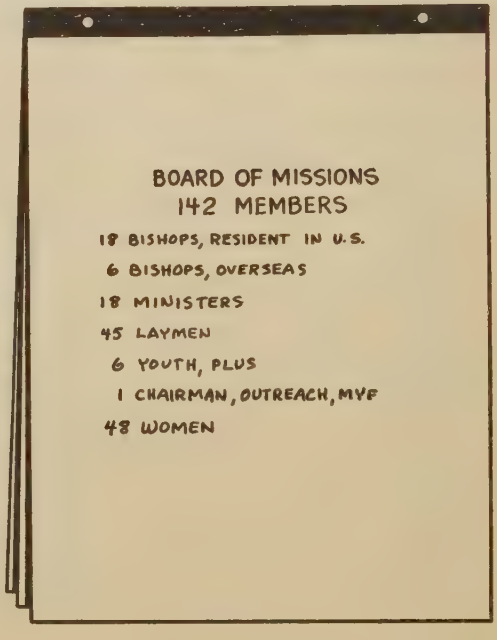
Within the six Jurisdictions, are
Conferences, composed of
Districts, composed of
Local churches.

"In every local church there shall be a Woman's Society of Christian Service." The *Discipline*, par. 252.

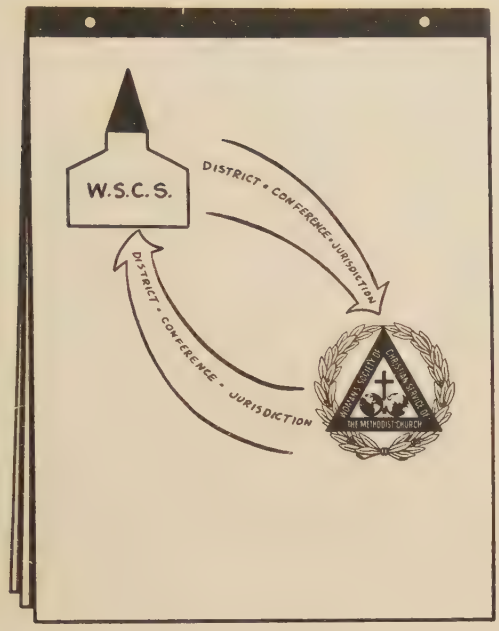
3. The Board of Missions is a representative body.


3
NOMINATIONS
FROM EACH CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE TO: JURISDICTION WOMAN'S SOCIETY OF CHRISTIAN SERVICE, WHICH SELECTS NOMINEES TO — JURISDICTIONAL CONFERENCES.

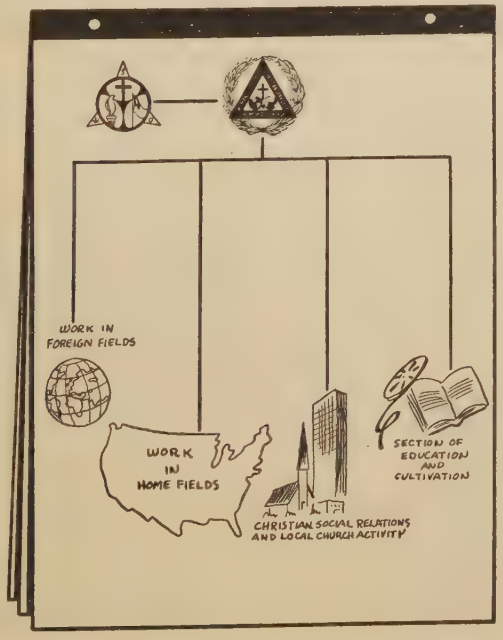
4. Elections by 6 Jurisdictional Conferences of The Methodist Church,
To the Board of Missions,
Every four years.

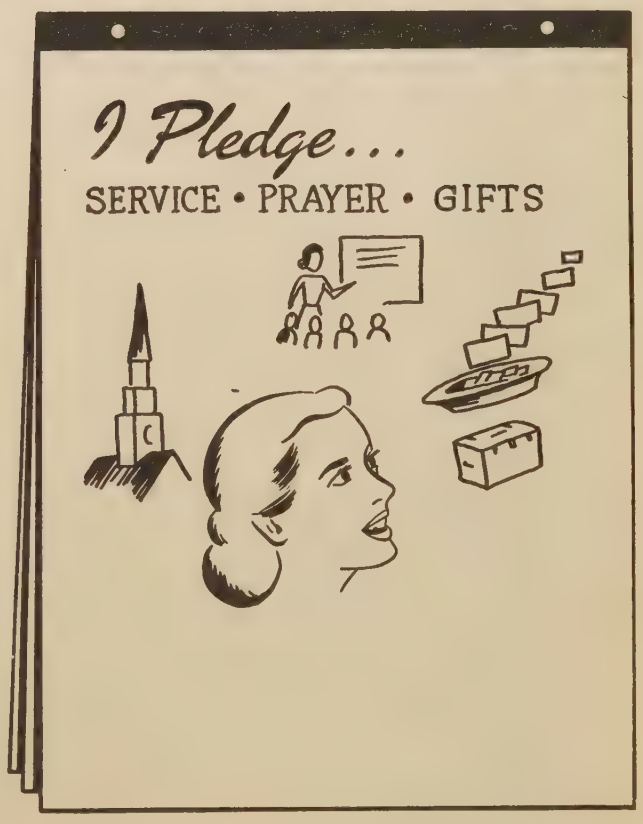


5. No "up" or "down" in the Woman's Division of Christian Service.



6. The Woman's Division functions through 3 Departments, the Section of Education and Cultivation, and Standing Committees.


WORK IN FOREIGN FIELDS
WORK IN HOME FIELDS
SECTION OF EDUCATION AND CULTIVATION
CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITY



100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to October 15, 1954)

ERIE: Jamestown District—Brocton
Meadville District—Wellsburg, White Oak
GENESEE:Rochester District—Webster, N. Y.
NEW JERSEY: Bridgeton District—Centerton
NORTHERN NEW YORK: Oppenheim, North Stockholm, Oswegatchie, South Edwards, West Potsdam, West Stockholm
TROY: Glens Falls District—Harkness
FLORIDA (SE)*: Jacksonville District*—Inman Memorial
HOLSTON: Johnson City District—Chuckey
Wytheville District—Draper, Locust Hill
MEMPHIS: Brownsville District—Pisgah
Paducah District—Brewers
NORTH ALABAMA: Decatur District—Priceville
Florence District—Rhodesville
NORTH CAROLINA (SE)*: Raleigh District*—Sanders Chapel
SOUTH CAROLINA (SE)*: Anderson District*—Sharon
Orangeburg District—Branchville, Furman, Salem, Trinity
Rock Hill District—Van Wyck
Spartanburg District—Gethsemane
SOUTH GEORGIA: Columbus District—Sardis
TENNESSEE (SE)*: Mt. Pleasant District*—Hampshire
Murfreesboro District—Concord
VIRGINIA: Charlottesville District—Salem (Orange Circuit)
Peninsula District—Mt. Vernon
Staunton District—Eden, Hot Springs; Long Dale, Iron Gate
Winchester District—Keezletown
CENTRAL ALABAMA: Birmingham District—Haven Church, Anniston
LEXINGTON: Columbus District—Cadiz, Ohio
DETROIT: Port Huron District—Howarth
Marquette District—Bergland, Champion, Hermansville, Pewabic, Trimountain
ILLINOIS: Galesburg District—St. David
INDIANA: Bloomington District—Mulberry, Heltonville
Columbus District—Zoar, Ebenezer, Hayden, Manchester, Mount Olive
IOWA-DESMOINES: Boone District—Grand Junction
Council Bluffs District—Riverton, Denison
Ottumwa District—Iconium, Jerome, New Sweden
MICHIGAN: Grand Rapids District—Price, Hickory Corners
MINNESOTA: Duluth District—Hibbing, Pokegama
NORTH-EAST OHIO: Cambridge District—Somerton
Steubenville District—Hanover
NORTH IOWA: Davenport District—Miles
Fort Dodge District—Homer
NORTHWEST INDIANA: Crawfordsville District—Ball Hill, Bringhurst, Covington
Greencastle District—Hillsdale
Lafayette District—Armstrong, Camden, Mt. Hope, Raub, Santa Anna
South Bend District—New Carlisle
ROCK RIVER: Southern District—West Peotone
SOUTH DAKOTA: Burbank, Iona, Oral, Cresbard
SOUTHERN ILLINOIS: Olney District—Louisville
WEST WISCONSIN: Northern District—Poskin
WISCONSIN: Appleton District—Junction City
CENTRAL KANSAS: Colby District—Arnold
Salina District—Canton, Paradise, Rinehart
Winfield District—Arkansas City, East Danville, Grandview
EAST OKLAHOMA: Muskogee District—Westville
Vinita District—Salina
KANSAS: Kansas City District—Bethel, DeSoto; Bethel, Kickapoo; Severence, Winchester
Ottawa District—Wesley Chapel, Big Creek
MISSOURI: Chillicothe-Richmond District—Lawson, Cowgill
Kirksville District—Atlanta
NEBRASKA: Lincoln District—Sprague
McCook District—Indianola, Wilsonville, Zion Hill
Omaha District—Bethel, Cedar Bluffs
NORTH TEXAS: Greenville District—Floyd, Wilson Chapel
ST. LOUIS: Rolla District—Liberty
SOUTHWEST TEXAS: San Antonio District—Big Well
SOUTHERN CALIFORNIA-ARIZONA: Pasadena District—Trinity, Pasadena; Sierra Madre

The following districts are reported as 100 per cent organized. This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district. Names of such districts will be published *once only* during the quadrennium.

CENTRAL PENNSYLVANIA: *Williamsport District*
VIRGINIA: *Peninsula District*
GEORGIA: *Atlanta District*
NORTH INDIANA: *Kokomo District*
NEBRASKA: *Columbus, McCook, Northeast, Northwest Districts*
NORTHWEST TEXAS: *Big Spring District*

Dear Friends:

Information and Action

THE month of February has sometimes been called "Brotherhood Month"! Church and community agencies have given emphasis to special programs and activities during this month to remind us of our "brotherhood" responsibility. We have *Race Relations Sunday* (Feb 13) and *Brotherhood Week* (Feb. 20-27). Such special days and weeks are important only as they have a relationship to our behavior throughout the year. In this year, 1955, these special days can have great significance as springboards to action and measuring rods of progress. The pages of THE METHODIST WOMAN offer suggestions from which you may glean ideas for your own programs of action. (1) Have your Woman's Society, Wesleyan Service Guild, or other local church groups discussed "item 9" on page 43 of THE METHODIST WOMAN for July-August, 1954? (2) Do you have under way a specific follow-up of Human Rights Day (Dec. 10)? See pages 26-27 of THE METHODIST WOMAN, October, 1954, for guidance in one phase of activity.

The month of February is also the month when ministers in our local churches will join the nationwide plan for Methodist ministers to preach sermons on *World Order*. All the agencies of the local church will have a responsibility as this Crusade for World Order gets under way. Please note the story on page 28 of this issue of THE METHODIST WOMAN where the Rev. Merrill C. Johnson, district superintendent of New York District, New York Conference, and also a *member* of the Department of Christian Social Relations and Local Church Activities, gives some basic information and guidance.

In connection with this *Crusade for World Order,* materials listed on the Christian Social Relations pages in the December, 1954, issue of THE METHODIST WOMAN will be very important. In addition, many of you will want to order:

1. *The United Nations Review,* November, 1954, price 40 cents. Order from U.N. Department of Public Information, United Nations, New York. This is the story of the "General Assembly's Great Debate—and the World's Crowded Cities." This *Review* (successor to *The Bulletin*) is published monthly. Annual subscription $4.50.

2. *In the Cause of Peace,* by Trygve Lie. Price $6.00, The MacMillan Co., New York, N. Y. The story of the first seven years of the United Nations as told by the first Secretary General.

3. *The Annals,* November, 1954. "The Future of the United Nations —Issues of Charter Revision." Price $2.00. American Academy of Political and Social Science, 3937 Chestnut St., Philadelphia, Pennsylvania.

The three items listed above may be available in your public or school library. If not, why not suggest to your local librarian that they be secured?

The National Conference on Family Life set in motion many activities related to the family. Possibly one of the most crucial is concerned with *understanding* families around the world. The November, 1954, issue of the magazine *Marriage and Family Living* is devoted to families around the world, describing family cultural patterns in sixteen nations. This international issue (November, 1954) may be secured from the National Council on Family Relations, 5757 S. Drexel Ave., Chicago, Illinois. Price $2.00.

Many of you already have had your study in the economic field with the theme, "That They May Have Life." The success of a study depends on how much it does to build greater understanding of needs and problems studied, and the kind of constructive action resulting. The following page may have some suggestions that will be helpful.

How many copies of the Fifteenth Annual Report (1953-54) has your Society purchased for the use of its various officers, committees, and members? Have you looked on pages 151-160 of the *Annual Report* to find the report of your Department of Christian Social Relations and Local Church Activities? Page 27 of this issue may suggest some uses you can make of this report.

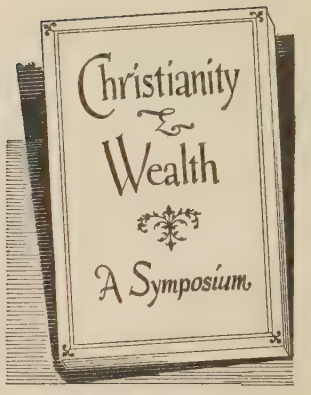
Finally, the most important dates found in the calendar for February come late in the month as the Lenten Season is ushered in, and Christians around the world are reminded again with new urgency of the call to repentance and a greater understanding of the world's suffering. Some may say in the words of Paul, "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed." (RSV. 2 Cor. 4:8-9)

As Christians we do not lose heart! Our courage and strength are renewed as Jesus Christ works through us.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

"That They May Have Life"



THIS study topic, "That They May Have Life," is probably on the calendar of many local Societies and Guilds. Many ministers in local churches probably called to your attention, during January, *The Church and Economic Life Week* that has been promoted in recent years under the guidance of the National Council of Churches. This week in January each year, and the observance of Labor Day Sunday in September, offer two specific points for major emphasis on the *continuing program of action related to economic issues.*

The Study Guide for the text, *Christianity and Wealth,* offers many very important suggestions relative to this study. Your committee on Christian Social Relations and Local Church Activities may wish to encourage special consideration of some of the following in the months ahead:

1. Keep alert to issues in the 84th Congress that have an economic base, such as tax revisions and reciprocal trade programs.

2. Secure and publicize facts about the cost of a bi-racial school system or the inadequacies of school facilities and teachers' salaries. *Recommend action on the basis of Christian principle.*

3. Do you know the housing needs of your community? Can persons *live* and *work* in line with their means and ability without reference to race?

4. Discuss with the Committee on Social and Economic Relations in your church the ways in which you can cooperate in assuring wider familiarity with the Social Creed of The Methodist Church. If there is no such committee in your church, you might plan with the pastor for the publicizing of the Social Creed. Copies of the creed may be obtained from the Board of Social and Economic Relations, 740 Rush St., Chicago, Illinois. Single copies free; from 3 to 100, three cents each; quantity prices for larger orders.

5. Find out what your council of churches or ministerial association is planning to do in observance of Church and Economic Life Week which begins with the third Sunday in January every year. Plan what you and your local church can do to cooperate in this observance. One possibility is a midweek meeting, with a panel to discuss several aspects of the church's responsibility in the economic field. Another is a series of short radio interviews with men who are identified strongly with both a church and some phase of the economic picture.

6. Obtain from the Department of Church and Economic Life, 297 Fourth Ave., New York, N. Y., a copy of the Labor Day Sunday message and discuss with your pastor ways in which you may cooperate with his plans for that day. One possibility is to select some short, informative statements from the text *Christianity and Wealth* for use in the church bulletin for several weeks prior to Labor Day Sunday.

7. Emphasize the economic aspects of the United Nations program as you plan for a community or church celebration of U.N. Day (October 24). Your dramatic presentations, your films or filmstrips, and speakers might all be related to the subjects of the Economic and Social Council, to economic improvement in dependent territories under the U.N. Trusteeship Commission, and to Technical Assistance. For material, see *A Christian's Primer on the United Nations* (25 cents) and *A Christian's Primer on Technical Assistance and Land Reform* (35 cents), available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

8. In connection with United Nations Day, International Trade Week, or some other time, work out a plan for having store windows decorated with exhibits illustrating the role of international trade in the lives of the citizens of the community. Some subjects might be: "Items Used in Our Town Which Are Imported From Other Countries," "Our Telephone and Other Utility Services Could Not Operate Without Imports From Abroad," "Our Community Sends These Products Into International Trade." For lists of imports, see *Together We Are Strong,* Department of State Publication 4614, 1952, U. S. Printing Office, Washington D. C., 20 cents. For further suggestions, see "Action Projects" in *A Christian's Primer of Technical Assistance and Land Reform.*

Possibly the best expression of the real purpose and motivation for us, as we deal with controversial issues in the economic field, is found in the following excerpt from the Social Creed of The Methodist Church. In this spirit and toward the building of this kind of world we must work without fear:

"The Methodist Church aims to view the perplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors, and because we love them, we seek justice for them. We believe that to be silent in the face of need, injustice, and exploitation would be to deny Him.

"We believe that God is Father of all peoples and races, Jesus Christ is His Son, that we and all men are brothers, and that man is of infinite worth as a child of God."

The Fifteenth Annual Report

THE first annual report of the Department of Christian Social Relations and Local Church Activities was presented to the Woman's Division in November, 1940. Fifteen years have passed. The Second World War has been "fought," but the aftermath of devastation of body and soul across the world dogs our footsteps. Leaders have come and gone in our Woman's Societies and Wesleyan Service Guilds. New horizons have loomed *bigger* as we have accepted new responsibilities in a world that grows *smaller!*

No Methodist woman—no Christian—can think of her job in today's world with the same assurance and complacency that characterized so many of our activities in 1940.

It helps at times to get a *perspective* of the past in order better to relate ourselves to the present and future. Many Societies will have a file of the *Annual Reports* that have been published since the Woman's Society came into being in 1940. Why not have a member of your committee on Christian Social Relations review the report of the Department of Christian Social Relations and Local Church Activities for 1941, for example, and see what issues were uppermost in our program then. How do those issues compare with our task in 1954?

A quick look at pages of the *Fifteenth Annual Report* brings to light in this year 1954-55—

. . . The new urgency for Christians to know about the World Council of Churches and the progress being made in strengthening the world Christian movement.

. . . A ground swell of concern to stop the trend toward "class" churches where economic status becomes the basis of fellowship.

. . . That racial exclusiveness has too long characterized the pattern of local churches.

. . . The need for support of technical assistance and other forms of economic aid.

. . . That basic freedoms are under attack in this nation.

. . . That the alcohol problem is a world problem but it must be dealt with *at the national level.*

. . . That housing is this nation's number one social welfare problem.

. . . That problems in education include the *need for Federal aid;* attacks on the freedoms of teachers; and integration in the schools in line with the Supreme Court ruling.

. . . That 2 billion, 4 hundred million people must learn to live together!

. . . That the ruling of the Supreme Court in May, 1954, marked the greatest step forward since Lincoln freed the slaves in 1863.

. . . And that the *Gospel of Peace* is power—the power that stills the hydrogen bomb, waters the desert lands, feeds the hungry child, and breaks "the dividing wall of hostility" between members of God's family.

Let your committee read this report and discuss it; use excerpts as the basis for meditations; and encourage circles and other groups to study the issues found here; and *act* in the light of their Christian conviction.

"Freedom Agenda Program"

This is a venture in large-scale popular education, dedicated to the better understanding by the American people of the principles of *individual liberty,* and the role that *individual rights* play in the maintenance of our system of constitutional democracy.

The Freedom Agenda Program is under the sponsorship of the Carrie Chapman Catt Memorial Fund, Inc., 164 Lexington Avenue, New York, N. Y.—a research and educational organization created by the League of Women Voters of the United States. The program has been made possible by the Ford Foundation in an effort to preserve basic American freedoms.

The following pamphlets are available at the above address —25 cents each:

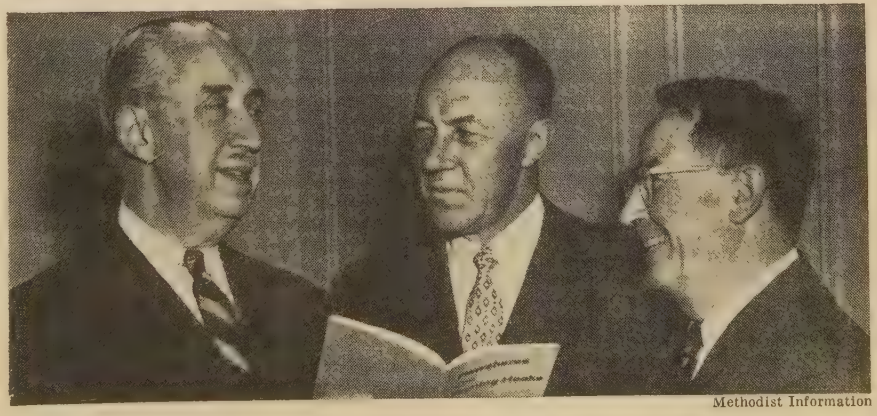
1. *The Bill of Rights and Our Individual Liberties.*

2. *Constitutional Liberty and Seditious Activity.*

3. *The Constitution and Congressional Investigating Committees.*

JOIN OR INITIATE COMMUNITY DISCUSSION GROUPS.

Authors of the book "Plowshares and Pruning Hooks" (left to right): Dr. Ralph W. Sockman, minister of Christ Church, New York City, and president of the Board of World Peace of The Methodist Church; Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs; and Dr. Walter Van Kirk, executive director, Department of International Justice and Goodwill, Division of Christian Life and Work, National Council of the Churches of Christ in the U.S.A.



Methodist Information

The Local Church and World Order

By MERRILL C. JOHNSON,
District Superintendent, New York District, New York Conference

"IF ANYONE thinks he has an idea that might preserve peace, he should be working at that idea twenty-four hours a day." Christians have an idea. What is more, they have a mandate. They are to be peacemakers. They see, as the World Council of Churches recently declared, "in the international sphere a field of obedience to Jesus Christ." They believe that the great redemption wrought by Christ must include the deliverance of the world from the curse of war.

The Crusade for World Order offers Methodists a chance to work at these great ideas, to clarify them by disciplined and informed thinking, to proclaim them in our witness, and to implement them in action.

February is the month of great opportunity in Methodism's Crusade for World Order, for now this movement reaches the local church level and becomes a grass roots program of study concerning the problems of, and the potentialities for, world order and peace.[1] The plan for the local church is a simple one and, by this time, familiar to all. All ministers have been requested to lift up in their sermons, on the first three Sundays of this month, the central themes of the Crusade, and to organize groups in each local church for further study and discussion of these themes. A basic study booklet, *Plowshares and Pruning Hooks*, edited by Bishop G. Bromley Oxnam, has been prepared for the use of ministers and laymen alike. This booklet has a section on "The Meaning of Peace" by Dr. Ralph W. Sockman, president of our own denominational Board of World Peace; a chapter on "The United Nations" by Dr. O. Frederick Nolde of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council; and a discussion of "Disarmament" by Dr. Walter W. Van Kirk of the Department of International Justice and Goodwill of the National Council of Churches. This excellent and basic resource booklet merits wide distribution among, and careful study by, the people called Methodists.

In addition to the wealth of supplementary material appearing in our church press and church school periodicals and in pamphlets, charts, and filmstrips prepared and distributed by the Board of World Peace and the Woman's Division of Christian Service, special attention should be called to two very helpful documents: one, *Christian Faith and International Responsibility*, the report of the Fourth National Study Conference on the Churches and World Order, held in Cleveland in October, 1953, under the auspices of the National Council of Churches; and the other, *Christians in the Struggle for World Community*, the report of the Section on International Affairs to the recent Evanston Assembly of the World Council of Churches.

Here, then, in sermons and study and discussion at the local church level, is a program of Christian education with tremendous possibilities for significant service to the kingdom of the Prince of Peace. Think of it! Millions of Methodists in more than forty thousand churches simultaneously engaged during these weeks in serious, effortful, prayerful study, clarifying those Christian insights which create Christlike attitudes which issue in effective Christian action for world order and peace! A multitude of Methodists all across the land becoming better acquainted with the history and structure of the United Nations, with its very real achievements and with its very real weaknesses, and with the possible means of remedying its defects, thereby strengthening what President Eisenhower has called "man's best organized hope to substitute the conference table for the battlefield"! A great company of informed Methodists, committed to the support of measures designed to ease world tensions, to undergird and further to extend world law and order, and so to create that context of spirit and structure in which alone can be won release from the costly burden of competitive armaments and the diabolical threat of atomic war! This would be, indeed, no insignificant gift for our church to offer up to her Lord on the Day of Dedication.

Suppose, furthermore, that in our pursuit of clear convictions and relevant action in these matters, there should be born in each local church a sensitive conscience concerning the witness of its own life to Christ's power to bring order and peace. How pertinent here is the admonition of the Evanston Assembly:

The Church must seek to be the kind of community which God wishes the world to become. By virtue of its calling it must act as a redemptive suffering fellowship in the form and manner of its Lord Jesus Christ. Within it, differences of sex, class, nation, color, or race are to become a source of mutual enrichment, and not of rivalry or antagonism. Its members must rise above the limitations of nationalism to a truly ecumenical outlook. It must carry into the turmoil of international relations the real possibility of the reconciliation of all races, nationalities, and classes in the love of Christ. It must witness to the creative power of forgiveness and spiritual renewal.

Suppose, then, that in this Crusade for World Order each local church in Methodism were to hear and heed these words, not as a pronouncement from Evanston, but rather as the veritable word of God, then for us Lent would indeed begin with repentance to issue, we may be sure, in glorious renewal and resurrection. And this, too, would be no insignificant gift either to ourselves or to our Lord.

[1] Methodist women will be thinking and praying about the Crusade for World Order when they meet for A Day Apart service. See page 14.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Guild Woman

Ralph H. Hutchins, Jr.

Miss Alma L. Timper

GUILD Woman of the Month is Miss Alma L. Timber, first and only woman to be principal of an elementary school in Watertown, Massachusetts. She is a member of St. John's Methodist Church, and is a charter member of its Wesleyan Service Guild which she helped to organize in 1943. Her interests always have been with people—in the church, in the home. The Guild goals have been an inspiration. The Guild appeals to her because it is a channel through which she may help people in all the places which are reached by the Woman's Division program of missions. When she was asked to take her present office as secretary of Boston District, she saw it as an opportunity to spread the knowledge and understanding of the Guild goals to a larger group of women.

GUILD WEEKEND 1955

THEME: "Crown Thy Good With Brotherhood."

THEME HYMN: "At Length There Dawns the Glorious Day." (*The Methodist Hymnal,* No. 469.)

The theme and theme hymn are those chosen by the Standing Committee on Missionary Education and Service for use in the Schools of Missions and Christian Service for 1955. You will recognize the theme as a part of the hymn, "America the Beautiful." Some conferences have asked for additional suggestions for themes, since they prefer one different from that of their Jurisdiction Weekend. You might take the Guild Motto: "The World to Serve," or the basic words from the pledge card: "To Pray, To Serve, To Give." At the Assembly Guild Weekend the lines of the last stanza of the Guild Hymn were used as themes, one line for each session. You may want to pick up this idea.

PROGRAM SCHEDULE

It is suggested that you use one of the areas of Guild work for each session. For instance:

Saturday morning: Missionary Education

Saturday afternoon: Christian Social Relations and Local Church Activities

Saturday evening: Speakers and Fellowship

Sunday morning: Spiritual Life Enrichment

Sunday afternoon: Service of Personal Commitment and Dedication.

MISSIONARY EDUCATION

You will want to present the Approved Study courses in an interesting manner, perhaps by a panel followed by a discussion period. The studies for 1955-56 are as follows:

1. *Introduction to Five Spiritual Classics*

The Confessions of St. Augustine, by St. Augustine

The Imitation of Christ, by Thomas à Kempis

The Practice of the Presence of God, by Brother Lawrence

A Serious Call to a Devout and Holy Life, by William Law

A Testament of Devotion, by Thomas Kelly.

2. *To Combine Our Efforts for Lasting Peace*—A Symposium

3. *Indian Americans*

4. *The Christian Mission in a Revolutionary World.*

Watch the back page of THE METHODIST WOMAN for the announcement of these publications.

Be sure to arrange to have a missionary or deaconess as your guest for the Weekend. Give her time to present her work, but above all, make certain that she has ample opportunity to mingle with the group and to take part in the entire program. This will mean much to those who attend. Ask your conference secretary of Promotion of the Woman's Society of Christian Service to help you with your arrangements.

RECRUITMENT

Be sure to include a challenge for full-time Christian service. Your missionary or deaconess guest and your Guild members who are in church-related vocations can help you with this. Enlist the aid of the secretary of Missionary Personnel of the district or conference Woman's Society.

SPIRITUAL LIFE

Arrange for a display of materials and for a period for sharing of ideas on personal and group spiritual enrichment. The Sunday

morning hour, between breakfast and the morning worship service, is an excellent time to devote to this. Ask members to bring with them some of their favorite materials for personal devotions for the display table. Sunrise and vesper services out of doors are very well received when they have been carefully planned.

Christian Social Relations and Local Church Activities

The emphases for 1954 and 1955 are:

A. Alcohol and Christian Responsibility (action following the 1953-54 study on alcohol).

B. Charter of Racial Policies.

C. Civil Rights and Civil Liberties including study and action on such issues as Congressional Investigation Procedures; the Commission on Civil Rights; the repeal of Rule 22 in the United States Senate (abolishing the "filibuster"); revision of the Immigration and Nationality Act of 1953; freedom of opinion and expression; segregation in the nation's schools.

D. United Nations and Charter Review, including the Bishops' Crusade for World Order.

E. "That They May Have Life" (the approved study).

F. The Family.

These should give you some good ideas for workshops or conversation groups. Although all of these should be suggested for emphasis in the local units, United Nations and Charter Review, including the bishop's emphasis on United Nations and World Order, should receive particular attention in your Guild Weekend.

For descriptions of these emphases use the Christian Social Relations and Local Church Activities Leaflet for 1954-55, and consult pages 17 to 20 in the March, 1954, issue of The Methodist Woman.

Workshops

One of the worst things that could happen at your Guild Weekend is for nothing to happen. Because you have good speakers and a full, well-organized program does not necessarily mean that anything happens to the people who attend. They may sit passively through the whole Weekend, unless they have the opportunity to participate as individuals. One of the best ways to encourage participation is to give them something important to do. In workshops or conversation groups, *all* can help in finding ways to make the Guild more effective. Those who have tried conversation groups following the pattern of the Assembly have reported that they were much pleased with the results. It is hoped that the findings from working groups of this kind will be used by the conference or district Guild committee in setting up the Guild program for the year ahead, and that copies will be sent to the Guild office.

The workshops which are the recommended ones for the Schools of Missions and Christian Service for 1955 would make good workshops and conversation groups for the Weekend. As you find them listed here, you can readily see how well they fit in with the Christian Social Relations emphases:

1. Achieving Brotherhood through Stewardship of Possessions
2. Achieving Brotherhood through Better Community Living
3. Achieving Brotherhood through Wider Service of Women Within the Church
4. Achieving Brotherhood through Creative Study.

Guild members who have attended a School of Missions and Christian Service or women who are leading these workshops in jurisdiction or conference schools will be qualified to help you set up one for your Weekend. There also will be workshop suggestions in the Weekend Packet which will be ready in April.

Commitment Service

For this, the commitment service at the Assembly Guild Weekend is recommended. It is to be found in the June issue of The Methodist Woman. The 36-inch-square emblem which may be assembled piece by piece may be borrowed from the Guild office for the cost of delivery.

Other Suggestions

You are urged to review articles on "Guild Weekend 1954" in the February and March, 1954, issues. There will be additional materials in the Weekend Packet which will be sent from the Guild office upon request. Since some of the materials will not be ready until March, the Packets cannot be mailed until April first. They will include program outlines, helps for setting up workshops, resource materials, and suggestions for literature and publications to be ordered from Literature Headquarters.

Guild Special Interests

Public Health Work at Vikarabad, Hyderabad State

Deccan, India

Dear Friends:

You have been asking for information about the public health work to which I am assigned here in India.

In villages outside of Vikarabad there are four main centers and, still outside of these, smaller subcenters. A "center" is a headquarters at which are located a pastor, a teacher, and clinic workers. They try to make their homes at the center church, clinic, and yard a demonstration of better living to the surrounding villagers. Little improvements in housing introduced there—washing places and windows—later appear in new homes of other villagers. A morning school for little children and an evening school for adults help promote the literacy program. A compounder and nurse care for medical needs and send serious cases to Dr. Canaran at Vikarabad Hospital. Of course, the real hub

of the center is the church where village Christians come to worship, pray, and sing their long Christian lyrics. These lyrics are often sung to the noise of drum and jingling instruments, accompanied by dancing steps done by the men. They tell stories of the Old Testament and the life of Christ. One night I heard one that had thirty-seven verses. The Beatitudes and the Ten Commandments are also learned in this way.

Now, what am I to do in this program? That is what I am now working out. My big introduction to all the village centers and subcenter teachers, preachers, and medical workers came in late July. They all gathered in Vikarabad for an annual school that serves as a refresher course. They came to get new spiritual and mental stimuli for their work. Every day forty of these men and women attended classes on Bible, worship, singing, geography, handwork, and games. At 9:30 A.M. daily I met with them in a health class. The first day we discussed general aspects of public health such as, "What makes village people healthy?" They told me of their village conditions and what they need to do there. The rest of the time we talked of mother and child care and foods. On two questionnaires they told me a great deal about their conditions, one answering questions on village sanitation and the other telling of foods eaten in various seasons.

From earlier trips to the nearby villages, I had decided that my work should begin with women and children. After our class on mother care, I was convinced of this need. The leaders told me that even in our larger center villages mothers never came to the clinics for prenatal help. They came for deliveries only when there was difficulty. Some of the leaders became so convinced that something must be done, that they introduced a resolution that pastors' wives in all centers should influence the women to attend clinics for help.

I know that it will take patient work to get well-baby and prenatal clinics started. Many mothers here will not think about the baby until it is born. Clothes are not obtained for the baby until after birth.

In the town of Vikarabad I have started work with a mothers' group on Saturday afternoons. One day after speaking at a municipal woman's group on the topic, "Healthy Children," I invited them to come for further talks the next few Saturdays. So, for a series of four Saturdays I talked with them on health from the angle of foods and nutrition.

A little house next to the hospital was made available for the meetings. This little house called "The Cottage" was empty, but I placed straw mats on the floor for the women to sit on. On two walls I nailed a wire and on this suspended two old church drapes for the pinning up of posters. Mothers and children filled the room, sitting close together on the floor. On the porch we put an adult foot scale and weighed some of the babies. Mothers realized that their babies needed help because they were so small and weak. However, they were surprised when we suggested they begin feeding smooth cereals and egg. Some children two years of age had never had any solid food and weren't getting enough milk. Mothers fear to start solid foods because so many diseases are contracted through dirty foods.

You can see that there is health work to be done. However, there is always that constant handicap to missionaries—the language. I want to be able to talk freely with the mothers without an interpreter, so I still continue to have Telegu classes. For these I go to Hyderabad City to study with an experienced Telegu teacher.

Thank you for all your interest and prayers. Please pray for me that I may be given wisdom and courage to do this work and learn the language.

Best wishes to all of you in our Christian service.

Sincerely yours,

EUNICE LARUE

Letter from Japan

DEAR FRIENDS:

Beginning with April, 1954, a renewed steadiness came into our work at Ai Kei Gakuen. The preceding year had jolts and jerks as we moved along heavily loaded over a rough road. In early April, Ikkoh San, Nursery School head, returned after nineteen months of illness; in late April, Mr. Miyoshi joined our staff as a youth leader; in April, Mrs. Austill came to live with us for two months; in April, we had our poorly drained front grounds lifted and leveled.

The Well-Baby clinic has 123 member-mothers and their 102 baby boys and 77 baby girls; Nursery School has 67 parents and 36 tots; Kindergarten has 111 parents and 63 children; Neighborhood School Children, 255; Youth Department members, 188; English School, 56 students of whom 25 are Youth Department members.

If we add the actual number of different individuals on our rolls, we have 1,031. Since some individuals are in more than one group, adding our totals makes a larger number. And, it is true, we are having contact with many others irregularly.

Two developing churches are close to us geographically and in Christian service. These make the efforts at Ai Kei Gakuen Settlement more promising. The Christian faith is taking root in our community.

We are having the inspiration and stimulus of a visit from Marion Lela Norris, who is helping in Kwassui Junior College for six months, and my sister, Mrs. Clara P. Otis, who is already teaching regularly in our English School.

We thank God for you. Do continue your prayers, your counsel, and your support in every way, for we are humble and our needs are constant.

Yours in joyous service,

MILDRED ANNE PAINE

We Beheld His Glory

By RUTH B. LANE

The village of Bethany hangs on a hillside
Facing forever the pastels of dawn.
Terraces gray-green with olive step down to
The Judean wilderness ashen—all dead.
The purple horizon is lonely Mount Nebo;
That brilliant blue spot is the lifeless Salt Sea.
To the right of the village are orchards of olives,
Gnarled trees grow endlessly out to the left.
Back over the shoulder of this Mount of Olives
A white road leads down and then upward to Zion—
One road from the pomegranate gardens of Bethany
Down past the almonds that shadow Gethsemane.

The country estate of the family of Lazarus
A few weeks ago was the refuge of Jesus;
A few days ago, from the rock peak close neighboring,
Blind with the dazzle all watched Him rise glorified.
Now, in dead stillness His world waits new messages;
Stunned by His going they live on bewildered
Not knowing what else they can do now but wait.
(*Enter* Mary [*mother*], Mary, *and* Martha)

This day to the courtyard of Mary and Martha an
Ivory-pale lady comes in with the sisters.
Martha arranges soft cushions and footstools
Under acacias whose creamy white blossoms
Supply all the breezes with the light-hearted fragrances.
Mary, alert to the needs of the household,
Anxious to lighten the cares of her sister,
Fearing her dreaming may burden the practical,
Moves about cheerful—accomplishing nothing.
(*Exit* Martha)
Martha re-enters the house to provide some
Refreshment while Mary notes guiltily she herself
Should go.

Mary, the mother of Jesus,
Smiles at her—catches her fingers and kisses
The slender young hand. Mary falls weeping
Beside her and buries her face on the knees of
The lady.
"What tears are these, child? We are not left
Desolate. You, who so easily comprehend
Mysteries, know that the Spirit we all loved
Returns to us—know that in truth the Divine One
Is still with us—know that the dynamic power of
The Father Most Holy will come to us somehow—
Some sudden celestial flame lighting us. Look up,
And weep not. Our Jesus was ever the bright Child
Of Joy."

Mary responds to the wise
Admonition. She smiles back. Then kissing the tips of
Her fingers she places the airy caress on
The sandal of Mary the mother.
Then knocking
Is heard coming out through the hallway
And voices—some querulous visitor answered
By Martha. The voices draw nearer and into
(*Enter* Martha *and* Visitor)
The courtyard a woman, with set lips and countenance
Haughty, steps before Martha, addressing
The ivory-pale lady.
"Madam," she said to her,
"Duty has brought me to see you in Bethany.
Someone must tell you the trouble you've brought to us."
Martha, with courtesy, places a seat for her.
Mary, now thinking to show hospitality,
Enters the house to bring fresh fruit and wine cups.
Scorning the cushions set out for her comfort
The stony-faced visitor speaks on more loudly.

"My son was my only child—dutiful, diligent,
Caring for me and our rich lands and store-houses.
One day this evil one came and bewitched him—
This son of yours came out of Nazareth tempting him,
Saying 'Come, follow me. Leave your small cistern
And drink living water;' as if his own mother
Had no claim upon him—no more than a cistern.
Though now your son's cloud dreams have ended in failure
And he, for rebellion against all authority,
Died like all criminals, I can't forgive him;
(Visitor *crosses over.*)
And neither can others who suffer as I do."
Mary, aghast at these words, hesitated,
(Mary *stands in door with a tray and four glasses*)
And stood in the door looking down at the tray she held.
Four crystal cups dark with blood of the purple grape
Brought a loved voice that said, "I am the vine."
Blindly she turned away, shielding the crimson drink,
Fearing pollution of lips tight with pride.
(*Exit* Mary)
Mary, the mother, now patiently answered,
"Our children are not ours—not your son nor mine.
The curve of a mother's arms, briefly a cradle,
More truly is only the arc of a bow,
Taut to send forth unto life life's own arrow
Aimed at the stars though through sleet storms and mist.
Your son is not lost to you. In spirit follow him.
Turn into beauty what you think is pain.
Even the lowly shell-fish, when a jagged
Sand particle tears at her flesh then patiently
Covers the stone that has wounded her, saying

t last, 'Behold now—a pearl.'
'll tell you of Jesus, the Master of Loveliness,
adiant Son of God—yet Son of Man."
(Visitor *tosses her head with scornful laugh. Crosses back.*)
ut no. The self-centered one feels no need to
earn anything. She came to put others right.

Your son, my dear woman, you much over-value.
ou gather a puddle that hollows a hoof-print
nd call it a lake. Shall wisdom be born now?
reat Solomon's glory is long turned to dust.
'm sick of this Jesus so meek, mild, and gentle,
Vho leads sons astray to abandon their mothers.
[e came to a bad end, of course, for he earned it.
[ow my son is hunted. My whole life is ruined."

lary, the ivory-pale, gazed in the distance.
You say truly Jesus was gentle," she answered,
But not meek and not mild—no pool in a hoof-print
ut cataract shouting like whole choirs of angels.
hall Majesty, building on columns of rubies
he wide golden galaxies, with a mere gesture
ppear to an earth-crawling man mild or meek!
o man could have brought any harm to our Jesus.
is death was his own will—as even his birth was—
neffable mystery somehow divinely
esigned when the morning stars first sang together.
or this did he veil the bright blaze of his God-head
o walk for a time in the wan form of man."

You blaspheme," the visitor shouted in anger.

ut Martha could stand by in silence no longer.
I think you should go now. You've said quite enough.
ome. Here is the doorway. We pardon your ignorance.
(*Exit* Martha *and* Visitor)
o. But wherever you go, kneel and pray."
ne ushered the woman with speed through the doorway,
ut Mary, uplifted by memories, seemed
naware they had gone, until Martha returned with
(*Enter* Martha *and* Magdalene)
new caller—one they loved—Mary, the Magdalene.

lary, the mother, half-rose with a welcome
or one who had shared with her triumph and grief.

lary of Magdala sat on a footstool.
(Magdalene *sits on footstool*)
er brilliant color, impetuous warmth making
ontrast against the sweet lady of ivory.

ut Martha, perceiving that Mary of Magdala
eemed to be troubled—might wish to talk privately—
eft the two Marys with household excuses.
(*Exit* Martha)

Out in the garden a terrace of flagstones
Was shaded by fig and pomegranate trees.
Here Lazarus talked with a group of disciples;
And Martha bethought her of fruits and of wheat-cakes
Golden with sesame seeds and with spice.
These she could take to the hungry men talking.

Young Mary burst forth in a protest indignant.
A messenger, come from her brother in Magdala.
Ordered her home to assuage his bereavement.
The death of his wife had left children uncared for
Unless she should come now and be mother to them;
Unless she return to her unhappy background—

"You see how I cannot go back now," she cried out.
(Magdalene *rises, walks back and forth once or twice.*)
"I'm now a new person. My soul was reborn when
One evening a glory appeared in my garden.
The kindness of Jesus, His transcendent holiness
Showered a warmth that I felt through my shudders.
His lips were anemones—midnight his eyes, and
His voice was like April that brings the high bird-song,
His voice was like twilight that soothes the parched eyelid:
His beauty so great that I shivered and drew me back.
Shamed by self-knowledge, I shrank from his look, crying,
'Don't. Please don't look at me. Don't. I can't bear it.'
But he said, 'My child, come, lift up your head.
Your thirst is a deep one this world cannot satisfy.
You seek an ethereal beauty not found here.
You hope for release from the shroud of your death-in-life.
Deep in your cup you see mirrored your longing
For God's divine loveliness. But on your right hand
Sits bleak desolation, and gray, pallid loneliness
Crowds on your left breathing chills on your shoulder.
See, now you weep, for it's kindness that hurts you.'
He spoke as God speaks, but I think, more tenderly.
He died for God's will. I could die for him.
(*Resumes seat*)
You see how impossible for me to leave here.
What owe I to Magdala? Say I must stay."

"I cannot say go or stay," answered the mother.
"Instead I will tell you a story, for I too
Encountered a look I would shrink from. Our home
In Nazareth always seemed empty if Jesus
Was absent, though crowded with others. When one of
The children came in from his playing, a quick glance
Around, and immediate question, 'Where's Jesus?'
Immediate panic until the loved voice was

Heard, 'Here am I. Come to me.' Then deep contentment.
Then when he was thirty he left home to take up
His life's work, at first quite successfully, adored by
Thousands. But then he made enemies more and
More bitter. Some even in Nazareth plotted
To kill him. He seemed to be tactlessly bold and
Outspoken—offending the high-ranking priests of
The Temple—a policy certain to lead to
Destruction. I knew he was doing God's will, but
I thought much too recklessly, sure to endanger
The cause he must live for. What good to die?
His brothers and I then went to Capernaum.
His house was so crowded we barely could push to
The doorway—just when he was calling some eminent
Pharisees vipers and hypocrites. Word was passed
To him his mother and brothers were here—wished
To speak with him. Flashing a glance at us, searching
And searing, he said that his mother and brothers
Were those who shared with him the work of his Father.
Then he turned and looked at me. You know his look.
I saw myself truly. I came to say to him,
'Come back to Nazareth. Let us be happy.
Come, be once again my sweet little boy.'
I was thinking how warm his hand clung to my finger
As I used to carry my jars to the fountain.
His life, I should know, was divinely appointed;
And now I had come to interpret it for him.
He looked at my soul, then smiled and released me.
Now, Mary, you would do the same thing that I did.
This birth of your new self was wondrous and sweet,
It came like the birth of the little child Jesus
With lyrical beat of the seraphim's wings.
But though born of your soul this new spiritual being
Is not yours to control. It's divinely begotten.
Seek not to say, 'This I must do.' But say, rather,
'What is the will of the Father Most High?'
One would think Jesus, so close to his Father,
Would have little need to spend hours in prayer.
We know that he did. Young Hero, so dazzling,
So young and so strong! He wanted to live,
He was so young and vital. Why should he suffer?
He could call down legions of angels to bear him
High above death, his life being perfect.
The terror! Incredible, glorious mystery!
Blood of a God—for man drawn in agony.
Blood of a God—for the creature He made!"

While she was speaking once more in the doorway
(*Enters* Martha *with taboret and* Mary *with tray, four glasses, and plate of cakes*)
Stood the two sisters—Martha with taboret,
Mary with cakes and with four crystal cups.
Over the courtyard they all sensed a Presence,
A halo all holy, and yet warm and friendly.
Mary, the mother, lifted a wheat cake.

"Here we who loved him recall the words spoken
'This is my body—broken for you.' "
Said Mary of Magdala, sharing the cake,
" 'Resurrection and Life am I. Take ye and eat.' "
Said Martha, " 'This is my blood—freely given.' "
Then the third Mary, " 'I shed it for you.
This I command that you love one another.
You are my friends if you keep my commandment.
Peace I leave with you—my peace I give unto you.
Drink of this cup in remembrance of me.' "

Recipe from Argentina

EMPAÑADAS **(Individual Meat Pies)**

For 6	*For 50*
2 tablespoons	1 cup shortening
½ cup	4 cups chopped onion
½ cup	4 cups chopped tomatoes
½ cup	4 cups chopped green peppers
½ teaspoon	4 teaspoons salt
¼ teaspoon	2 teaspoons pepper
¾ teaspoon	2 tablespoons sugar
2 tablespoons	1 cup chopped parsley
1	8 hard-boiled eggs
2 tablespoons	1 cup chopped raisins
2 tablespoons	1 cup chopped ripe olives
½ pound	8 pounds finely chopped beef *or* mutton
½ teaspoon	4 teaspoons salt
¼ teaspoon	2 tablespoons pepper
2	16 garlic buds, chopped
1	8 bay leaf
½ tablespoon	4 tablespoons cumin seed
2 tablespoons	1 cup chopped nuts
½ cup	4 cups cooked chicken, chopped
½ cup	4 cups cooked sausage, chopped
½ tablespoon	¼ cup sugar
½ tablespoon	¼ cup Worcestershire sauce

Melt shortening, add onion, tomatoes, green peppers, and parsley. Cook a little. Add salt and pepper. Mix well. Remove from fire. Add sugar. Put aside half of this mixture to cool.

To other half, add beef (or mutton), salt and pepper and brown. Then add garlic, bay leaf, cumin seed, nuts, chicken, sausage, sugar, and sauce. Let all of this cook well together, taking care it does not become dry.

Dough:

For 6	*For 50*
2 cups	16 cups flour
¼ cup	2 cups shortening
2 eggs	16 eggs
½ tablespoon	4 tablespoons sugar
2½ tablespoons	1¼ cups water
½ teaspoon	4 teaspoons baking powder
½ teaspoon	4 teaspoons salt
	melted butter

Mix together all ingredients, except melted butter, to form a stiff dough. Take a small ball and roll out like a pancake, about 5 inches in diameter. On one half put a little of the cold mixture, about a tablespoon of the hash mixture, a little olive, a slice of hard-boiled egg, and a little chopped raisin. Fold pancake together, fastening dough together with a little warm water, pressing together with the tines of a fork. Before putting into oven to bake, brush outside of the dough with melted butter. Bake until a golden brown.

Recipe from Miss Lena Knapp, formerly at Facultad Evangelica de Teologia in Buenos Aires, Argentina; now, treasurer of the Methodist Committee for Overseas Relief.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

COOPERATING WITH STUDENT WORKERS

By Mrs. O. D. Thomas, *Southeastern Jurisdiction Secretary of Student Work*

To cooperate means to work together, and the trend among secretaries of Student Work and the employed student worker is toward cooperation. There is an ever increasing opportunity for the Woman's Society secretary of Student Work to find ways to work with the campus Wesley Foundation director, the state director of the Methodist Student Movement, or the campus director of Religious Life. Local secretaries, district secretaries, and conference secretaries all have learned to lend a helping hand at the right time and place, and these services make for a happier working relationship. There is no competing for the interest of the student, but these secretaries are all learning ways and means of helping the student achieve his Christian discipleship through intelligent study, through meaningful worship, and through productive action.

The following are practical ways in which to cooperate:

1. Every local secretary of Student Work should send the blue information cards to the proper person on the campus quite early in the summer, so that the director will have time to send an invitation to the prospective student to attend the campus activities. The secretary should use care in mailing these cards to the campus, and if she does not know the name of the director she should at least put "Methodist Student Worker" on the address side.

2. The conference secretary of Student Work and the state director of the Methodist Student Movement can cooperate by seeing that the list of campus directors is published in the conference organ in July or August, in order that local secretaries may have the correct mailing list for the cards.

3. Local secretaries may help the campus pastor or director by presenting the Foundation library with subscriptions to The Methodist Woman and World Outlook; by supplying other missionary material as well as devotional material; by helping arrange for social functions, as refreshments for teas and coffee hours and special affairs honoring overseas students or visiting speakers. The director and the student always welcome these secretaries and appreciate their interest in the Centers.

4. The state director may cooperate with the conference secretaries by inviting them to attend the annual state Student Conference. If housing is available, the invitation may be extended to all district secretaries and the entire group may wish to sit in and observe the students and their participation.

5. Local secretaries at the site of the annual Student Conference may wish to take charge of the tea or special hour to welcome the students as they arrive.

6. Local, conference, and district secretaries all over the church assist in helping to raise money for sending students to the Methodist Quadrennial and Regional Student Conferences. This may be done in cooperation with the entire local church. It affords a great deal of satisfaction to the secretary to have a student rush up and with happiness shining in his face, say, "Oh, thank you so much, Mrs. ————, for asking my church to send me to the conference. It was the most glorious experience I ever had!"

7. Local secretaries may wish to conduct a seminar for parents, teachers in the youth division, and the students on the work and function of the Wesley Foundation, before they leave for school. If there are former students who know the Wesley Foundation program, they may be recruited to help.

8. Local secretaries may introduce *motive* to freshmen students, thereby doing half of the selling job, by presenting each of them with the orientation issue each fall, before they leave for the campus.

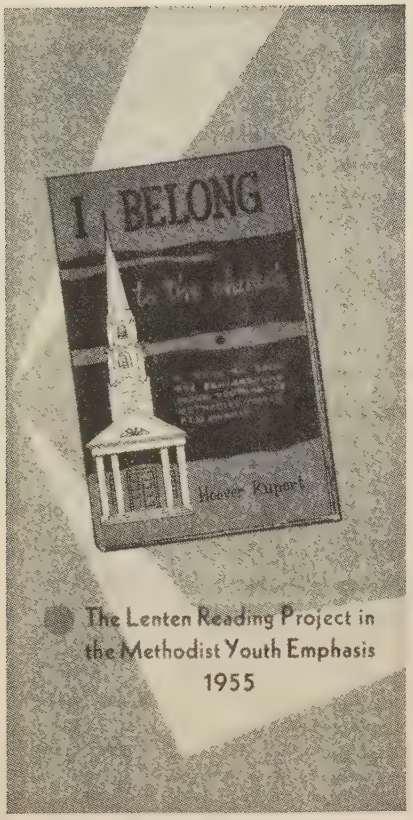
9. The directors of Student Work will have more opportunity to provide scholarships and loans to worthy students, if the local church takes an offering on Methodist Student Day for that purpose. The secretary of Student Work of the Woman's Society may ask the pastor of each local church to do this. The student worker on the campus may cooperate with the local secretary of Student Work by doing some briefing in preparation for the observance of Student Recognition Day and also of Methodist Student Day in the student's local church. The director will supply a list of students who have been active in the Wesley Foundation program.

10. The student worker on the campus may want to send the weekly news bulletin to the home church of the student or to the secretary of Student Work, and suggest that the student be recognized in the church bulletin or newspaper when a special honor has been given.

11. Campus directors and state directors may be invited to address district and conference meetings of the Woman's Society on the work of the campus director.

12. Local secretaries may cooperate with the director and his World Christian Community Committee in arranging for overseas students to visit in the homes.

The Standing Committee of Student Work of the Woman's Division of Christian Service have been asked to be auxiliary members of the Methodist Student Workers Association. We appreciate this opportunity to work nationally with this new organization which has produced a "Philosophy of Student Work." As a secretary of Student Work you may be able to help interpret the importance of Student Work to the church. "As goes the campus, so goes the nation and the world."



YOUTH WORK

HELEN L. JOHNSON, *Secretary*

A TIME OF INVENTORY

IT IS well for us to take a look at ourselves occasionally. Each year about this time it is rather natural to ask ourselves as leaders, where we have been, where we are, and where we are going. Here are a few suggestions to guide you as a secretary of Youth Work.

A thorough summary of the quarterly reports should help to indicate what has been accomplished. In fact, one of the reasons for having reports is to reveal how far we have gone in attaining objectives, and what remains to be done. You might ask questions like these in reviewing reports for the last three quarters: Have I taken every opportunity to share the many resources which I have in the program area of Christian Outreach with the MYF? Have I helped the MYF council to see missions as a part of the total program of the MYF? What has happened in the attitudes and interests of the members of our MYF group in respect to peoples of other races and culture? Do the members of the MYF, including adult workers, have a better understanding of the World Service program of our church because of what has been done in observing the fourth Sunday of each month as World Service Sunday? Is every member of our MYF making a personal pledge to the Methodist Youth Fund and paying it?

Frequently we need to ask ourselves what we are doing to improve ourselves as adult workers with youth. Many of you will be engaged in the district or subdistrict training sessions.

Guidebook for Workers With Youth [1] has recently come from the press. It has essential information which you will use often. You will continue to find *Handbook of the Methodist Youth Fellowship* * and *Youth Planbook* [1] invaluable in your job as an adult worker.

As the adult adviser, or resource person, you will wish to keep up to date in regard to information about the concerns and interests included in the program area of Christian Outreach. A wealth of material is available in leaflets and reports, and in every issue of THE METHODIST WOMAN, WORLD OUTLOOK, *Workers With Youth,* and *Roundtable.*

The 1955 Lenten reading project in the MYF will be introduced this month. A new book has been written for this project. It is *I Belong,* by Hoover Rupert. [2] This book has been designed for personal reading and meditation to help seniors and older youth "strengthen faith." *I Belong* "discusses the beginnings of the church, a little about its history, the development of The Methodist Church, and the task of the church through education, the youth program, action, outreach, fellowship. The author challenges the reader to his opportunities and obligations in his relationship to the church. . . .

Adult workers with youth, including parents, will be interested in reading this book. This Lenten project will prove to be helpful through personal reading, meditation and prayer, and sharing ideas and experiences with others.

Intermediate boys and girls will find a helpful series of articles about the church, written just for them, appearing during Lent in their story paper, *Twelve/Fifteen."* [2]

How recently have you had the opportunity to report to the Woman's Society of Christian Service about activities in Christian Outreach in the MYF? As secretary of Youth Work you should keep the Woman's Society informed about what the MYF is doing in missions, world peace, and overseas relief. This is important from many standpoints as a part of our unified program for missionary education of youth.

The Lenten season is a fitting time for us to take a look at ourselves. Very often we probe more deeply into our experiences as Christians to see whether we are living as true disciples of Christ. So in times of personal meditation and searching you may wish to look at your commitment to the task, to the opportunities which you have as a secretary of Youth Work. It is possible that the result will be a deeper commitment of all your qualities of leadership, as you go on with the members of your MYF to "discover the will of God and live by it."

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Available from The Methodist Publishing House serving your territory.

[2] Available from The Methodist Publishing House serving your territory. Price: Single copies, 35 cents each; 10 or more copies, 30 cents each.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

FEBRUARY FACTS AND FANCIES

THE birthstone of this month is the amethyst; the flower, the violet.

Lincoln's and Washington's birthdays are special days. Also, the birthday of Thomas Edison is on February eleventh. A recent television program on the discovery by Edison of the electric light bulb set us to thinking of light which would burn over a period of time, giving the light of knowledge which comes from reading. How often we hear of the boy Lincoln, with his very limited number of books, reading avidly by the light of a log fire. Now we have quantities of literature to read and study, and wonderful light to protect our eyes.

Are we forming and helping others to form those reading habits which will build mental stature and deepen sympathy toward our fellow men?

Beginning with our little children, a delightful valentine gift would be the Little Playmate Books.* They come in a clever yellow package which contains a series of three picture books. These are wonderful books for kindergarteners. All three, paper bound and beautifully illustrated in color, sell at $2.00. Single copies may be had for 75 cents. They include ***Ronnie's Wish,**** ***Keiko's Birthday,**** and ***Nezbah's Lamb,**** all stories which will charm the heart of any child.

For our Juniors, ***Sidewalk Kids,**** by Gertrude Rinden, contains stories of children in the city and portrays ways that city missions help boys and girls. Paper, $1.25.

The Boy With the Busy Walk,* by Anne M. Halladay, tells of Tippy, who is very lonely at his grandmother's home until his newfound friend, Tomas, takes him to the mission center, where they find many interesting things to do. Paper, $1.25.

Change of Heart,* by Harold Ehrensperger, is a provocative story for seniors and older youth. Yes, a moving story of a young Christian Indian and his search for a purpose in life. Woven into the plot is a memorable picture of the Hindu spiritual leader, Bhave, a realistic portrayal of Communists, and a dramatic presentation of Christian villagers. Paper, $1.25.

Jean Bothwell's ***The Hidden Treasure**** intrigued me, when my intermediate friend told me about the story and I felt impelled to read it. The book shows what the partition of India meant to Gopal, a Hindu boy who had to flee his native Lahore. It is a book of mystery and intrigue and holds attention from the first to the last pages. Paper, $1.25.

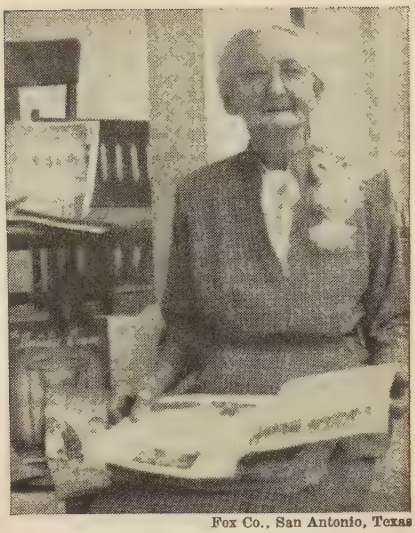
I also enjoyed a true to life story of a group of junior high's in a Midwestern city, as working together they find out what a city church can do. This book by Mary Lago is entitled ***They Live in the City.**** Paper, $1.25.

The Cross Is Lifted* which is a series of inspiring poems by Chandran Devanesen, may be read for personal enjoyment and meditation and used in worship services for the study course on India. Paper, $1.00.

It is a February fact and no fancy that THE METHODIST WOMAN remains indispensable for the well-informed Woman's Society member, and WORLD OUTLOOK brings vital stories to stretch the mental horizons of the entire family.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

***If you plan to move soon,* please notify us four weeks in advance because subscription lists are addressed in advance of the publication date. When sending notice of change of address, send old address with the new, enclosing if possible your address label from your magazine. Duplicate copies cannot be sent when subscriber fails to send address change.**



Fox Co., San Antonio, Texas

Enthusiastic and Faithful

Mrs. J. E. Holland, Saltillo, Tennessee, is a member of the Saltillo Woman's Society. She did not start the first Missionary Society there, but she has been a member for many years and was a zone leader. She is seventy-nine years old, is secretary of Supply Work in her Society, and still is very active in all her church work. She has subscribed to and read every issue of THE METHODIST WOMAN, and has almost all the issues of WORLD OUTLOOK for the past twenty-four years.

Literature Acrostic

The following appeared in the *Alabama Christian Advocate.* It was written by Mrs. Thomas R. Duffey, secretary of Literature and Publications of North Alabama Conference.

L et all of us secretaries (local, district, and conference) be:

I nformed, for we must know our duties to perform them well; we must study our "tools"—the *Annual Report of the Woman's Division, A Guide,* the literature *Catalogue,* the *Handbook for the Secretary of Literature and Publications,* and the literature pages in *The Methodist Woman,*

T eachable, for we must read and learn much to be

E loquent, when we talk of our splendid literature,

R adiant, when we discuss *The Methodist Woman*—How can any Methodist woman do without it?

A ctive, in promoting *World Outlook,*

T idy, in handling the subscriptions to these magazines,

U ntiring, in showing the merits of the *Annual Report,*

R eliable, in placing literature orders,

E nthusiastic, in our serving on the committees to which we are assigned.

A nd we must

N ever falter in our

D etermination to

P raise and promote our

U nusually fine Program Materials, Handbooks, free leaflets, and

B ooks for study classes.

L et every Society in the jurisdictions have a secretary of Literature and Publications;

I ndeed this is one of our most pressing needs!

C ontinue in our realization that our job is to help

A lert Methodist women in a widening education process,

T hat the Kingdom of God may be realized,

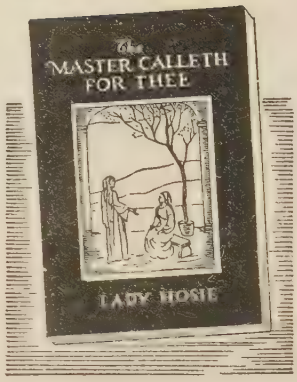
I n our spiritual growth, our widening fellowship,

O ur work for a world Church, for missions, and for peace.

N ow is the time to accept the price of Christian discipleship through

S ervice to God and man.

LADY HOSIE



VISITING preachers know her as a gracious, kindly lady whose presence at the Sunday morning services at our Woodfalls church is a source of strength and encouragement to them. A much wider circle throughout our Circuit and far beyond can testify to the help and inspiration she has been able and glad to give them by speech and conversation, by letters and by her books.

Around her attractive personality is a romantic story with chapters set in distant parts of the earth, beginning in China. There Dorothea Soothill was born, the daughter of young Christian missionaries of outstanding ability from Yorkshire, and there she spent her early years. After more than ten years at school in England she returned, at the age of eighteen, and spent one or two summers with her parents. In those early days, before the First World War, she watched her father at work among the Chinese, accompanying him on his excursions into districts where the Gospel had never before been preached and admiring his brilliant presentation of the New Testament stories in Chinese garb. His faith and that of the Chinese converts made a deep impression upon her.

In 1910 she tried to establish a High School for Girls at Peking, but the Revolution of 1911 drove her, with the other foreign residents, to take refuge in the Legation Quarters. There she first met Sir Alexander Hosie, whom she afterwards married.

In the years that followed, many of them spent in nursing first her husband and then her father, she found herself drawn into the special service of interpreting the thought and spirit of China for the benefit of us Westerners. Discovering literary gifts, she produced book after book: *A Chinese Lady, Brave New China, The Pool of Ch'ien Lung, Two Gentlemen of China.* Written with delicacy and feeling, these works display an intimate understanding of the Chinese scene and character.

She has also spent herself freely in other spheres of Christian service. For a year she was president of the Free Church Women's Council; she is a vice-president of the British and Foreign Bible Society; and in 1946 she published a book of a different type from her others, *Jesus and Woman.* A penetrating analysis of the subject, it reveals a depth of sympathy and experience, as well as erudition, and can be confidently recommended to all our readers.

(From *Circuit Life,* a monthly journal of Salisbury, England)

Lady Hosie (*right*) and Miss Gladys M. Starkey, her friend to whom she dedicated her book, *The Master Calleth for Thee.*

Circles

WORSHIP AND PROGRAM SUGGESTIONS

City Lights and Shadows

CALL TO WORSHIP: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

HYMN: *"Hope of the World"* (page 3).

SCRIPTURE ON NEIGHBORLINESS: Luke 10:30-37.

PRAYER: **O Thou Who are the Way, the Truth, and the Life, make Thy way plain before our face. Suffer us not to stray from Thee Who art the Way; nor to distrust Thee Who art the Truth; nor to rest in any other than Thee Who art the Life. Teach us what we should think, what we should do, and wherein to take our rest; that in Thy light we may see light, and in Thy straight path may not stumble. Through Jesus Christ our Lord. Amen.—*Erasmus, 1466-1536***

HYMN: "Saviour, Like a Shepherd Lead Us" (*The Methodist Hymnal,* No. 337).

PROGRAM SUGGESTIONS:

I. Lights and Shadows in England

A. Introduce Lady Hosie and the study book she wrote (see page 38).

B. Talk: "Women's Work in England"

The ills of any large British city are very similar to those of their American counterparts. Bad housing, intemperance, gambling, crime, juvenile delinquency are all urgent problems. Overcrowding, more acute since the wholesale destruction of houses in World War II, is the most obvious cause of many social ills.

In The Methodist Church the Women's Fellowship, formed only about ten years ago as a movement to deepen the spiritual life of its members, has found that it must work actively in the community. We are undertaking moral welfare work and have a well-run home in London for unmarried mothers and their babies. A knowledge of the difficulties of the girl who comes to work in the city has led us to work for and acquire a good hostel for business girls—the first, we hope, of many. Through the Women's Fellowship we are linked with many interdenominational groups who are dealing with special problems, such as the Public Morality Council, the British Temperance Association, the Women's Group on Public Welfare.

In most of our larger cities the Methodist Church has a Central Mission with a special program of social service for its area. The women's work is generally under the direction of a small band of Wesley deaconesses, and most of the members of the order are engaged in the fight against the ills of the city. The Methodist Church has an active Department of Christian Citizenship which guides our work on temperance, gambling, and social reconstruction. The women are not organized sectionally, but are sharing worthily in that total program.

The influence of Christian women in public life is growing. As magistrates, members of city and town councils, members of housing and educational committees, women have an ever-increasing opportunity of bringing Christian standards into all the affairs of their town. But many more are needed to play their part.

—MRS. ALICE BINSTEAD

II. Round the World Broadcast

Imitate a radio or TV newscaster and relay bits of information, in a spicy manner, from countries around the world including, of course, the work in the United States. In addition to articles in this issue, especially Missionary Briefs, see also "Magnet in Korea," "The Island of Formosa," "Telesia Shaumba's Story" in the February issue of WORLD OUTLOOK.

Conclude the broadcast with an appeal for personnel to carry on the work in these countries. See articles "Are You an English Teacher?" and "Are You a Social Worker?" in the February issue of WORLD OUTLOOK, plus "Can Missionaries Go to India?" page 9, and "Status of Women," page 40, in this issue.

ROUND THE WORLD QUIZ

1. _____ is a cosmopolitan land.

2. A quadrennial convention was held in _____.

3. "There will be no ban" on missionaries in _____.

4. A Baby Fold was reopened in _____.

5. A wide variety of activities are offered in community centers throughout the _____.

6. A chair is borrowed in_____.

III. General Quiz

1. Women take for granted. What?

2. Teen-agers like to be of service. Where?

3. "One of the reasons for having reports . . ." Explain.

4. "If __ plan __ __ soon, please ____ __." Fill in blanks and complete sentence.

5. Identify Eleanore Hickok, Laura Schleman, Mrs. Ethel Clark.

6. "Too little said in the local church." Explain.

7. Whom did Dorothea marry? What did she do?

8. What can a local secretary do to help a campus pastor?

9. Who is studying Telegu? Why?

10. State the three emphases of the Crusade for World Order.

11. When is the Week of Dedication?

12. Give the requirements for a Crusade Scholar.

Status of Women REPORT OF SEMINAR

ONE of the most important seminars at the eleventh National Convocation on the Church in Town and Country, held at Salina, Kansas, October 26-28, was the seminar on the Role of Women in Professional Church Leadership. The following brief report of the discussions will be of especial interest to the secretaries of Status of Women.

Early in the discussion an effort was made to define the variety of professional church work which women do at present. It was decided that woman as an ordained minister was in a different category from the remainder of professional leadership, and the suggestion was made that people expect something a little more and different from the ordained minister, man or woman, than they do from the other types of professional church work.

Three basic questions were raised:

What are the needs?

What are the present opportunities?

What training is required?

It developed that there are as many needs as there are varieties of workers needed. There is the field for deaconesses, or other comparable workers, who are set apart through special departments for their work. Of course, our missionaries are in places of professional leadership. Next, thought was given to the directors of religious education, rural workers, institutional workers, teachers with specific tasks given by the churches. There are church secretaries, directors of music, organists, et cetera.

It was kept clear that women have not been and are not being called into their work solely because there is a scarcity of men workers. The general concensus was that the women of our churches have a definite contribution to make to the professional leadership in the church, just as they surely have a definite leadership in the local church on a voluntary basis. They add quality and strength to the work being done in the total church family. There is room for both men and women professional workers. There is a need for both.

Training is a very essential element, and must be of the best kind and type. Each worker should have some laboratory work in her field before her education and training are completed. As to misfits, it was suggested that persons who should do some other type of work should be helped to find it out for themselves—before too late. Too many times young and enthusiastic, even though trained, workers rush out of their seminaries and training schools, and run head on into trouble because they have not learned to work with people.

One member of the seminar contributed the idea that before fifty years have passed there will be more women working in the church on a professional basis than we dream of at the present time. This opened up the whole matter of recruiting young women for such work. About six denominations were represented in the seminar, and some felt there was too little said in the local church about the needs and opportunities.

Another member suggested that young women never should go into full-time or professional church work with an exaggerated idea of sacrifice, feeling they are martyrs to home, church, and state. In other words, every effort should be made to have candidates for such work feel that it is a normal thing to do; that good, healthy, young women can do such work without being queer. We do not think of a schoolteacher as being abnormal or unusually pious, so why should we think of a rural worker as being unusually sacrificial.

Speaking of sacrifice brought forth the opinion that women in professional church work should be well paid. There is a sacrifice, but it is not necessarily written into the pay check. The young woman in full-time religious work should receive an adequate salary.

Churches are using women leaders today. This is not an emergency that will pass. Surely the role of women in professional church leadership will increase rather than diminish—indeed it must increase if we are to meet the human needs of spiritual living in any adequate way. The "fields are white."

Official Report of the Seminar

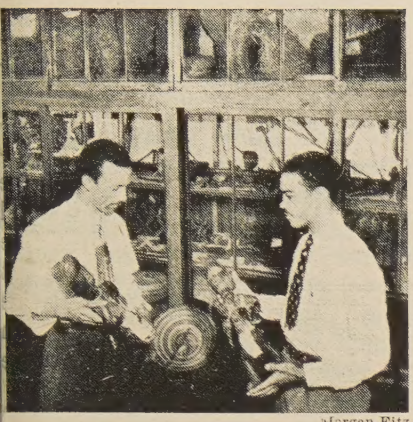
With the rapidly enlarging concept of the work of the church, we find an increasing need for the professional services of women in such fields as the ministry, deaconesses or comparable workers; larger parish workers, missionaries, institutional workers, educational workers, church secretaries, and others. Thousands of women are now rendering these services efficiently, but more are needed.

We feel this need will continue to increase and must be met with the best-trained personnel available, who will be adequately remunerated for their services.

Not only do we need the actual services of women in the professional leadership of the church, but we need the special quality of life and understanding which women can offer in the total work of the "church family."

Unparalleled Opportunity

By MRS. E. U. ROBINSON



Morgan Fitz

'aine College has a very interesting iuseum.

THE caption of this article, a quotation from Dr. John R. Mott, was used by the presi-ent of Paine College, Dr. E. C. eters, to describe what the future iay hold for Paine.

Unparalleled opportunity is the ealistic impression made upon the isitor to the campus. A Negro istitution of higher learning, now i its seventy-second year, the col-ge has unparalleled opportunity i its strategic location, for it is tuated on busy Fifteenth Street in ugusta, Georgia. With a campus forty acres, twelve buildings, and 23 regular students, it is only one ock away from the new Medical enter being established by the niversity of Georgia.

Once well outside the city, the llege is now in the midst of a rge Negro-white community. The egro population of Augusta is pproximately 35,000. But the llege reaches beyond the city; erefore it can easily become the rgest church-related Negro col-ge in its section of the South.

This institution, southern in igin and, until Methodist union, support, has been an indigenous terprise. The men and women ho have served on its Board of rustees and likewise on its ad-inistrative staff and teaching faculty have been in the main from southern communities. Partly for this reason the college has had great influence in the development of public opinion on interracial relations. This has been true not only in the Augusta community but in Georgia and throughout the southeast. This has been possible partly because most of the men and women who have served at the college have been interested in the educational development, not alone of Negroes but of all the people of the South. They have been able, therefore, to make some contribution, not alone to Negro education but to education as a whole. In this way the college has been very helpful, especially to the constituencies of the former Methodist Episcopal Church, South, and the Christian (formerly Colored) Methodist Episcopal Church.

As a result, the responsibility of the college is greater than it would have been had the institution confined its efforts wholly to Negro education.

Paine College has a history of success, with those aspects of romance found particularly on college campuses established in the early years after the Civil War. This success has been wrought out of hardship, discouragement, insufficient funds. The necessary qualities of achievement—vision, determination, courage, and commitment—have been her guidance.

The original objectives of Paine College are the continuing objectives—objectives which have largely made the college what it is in the life of the people: a high standard of scholarship; positive Christian character; development of interracial relationships based on Christian brotherhood. Eighty per cent of Paine College graduates become teachers. Approximately 10 per cent do graduate work in other fields.

Paine has a destiny of unparalleled opportunity, if immediate advantage can be taken of this opportunity. It needs friends of vision and understanding. The location of the college, its history, its purpose, its *spirit* equip it to be a far-reaching influence in ethnic relations.

Warren A. Candler Memorial Library, Paine College, Augusta, Georgia

"That They May Know . . . ."

CULTIVATION IN THEOLOGICAL SCHOOLS

By DORCAS HALL

THE *Discipline* of The Methodist Church states: "In every local church there shall be a Woman's Society of Christian Service" (paragraph 252). Ministers in churches where the Woman's Society is well organized and/or active would probably agree that there is nothing startling in this statement. It is a provision that has at its heart the spiritual as well as the material well-being of the church, whether large or small, urban or rural. The minister looks to the Woman's Society of Christian Service for cooperation and initiative, and seldom—we hope—is he disappointed.

The women of the church, in their turn, look to the pastor for understanding. His help is asked in a variety of ways: to interpret the meaning of the *Discipline,* to explain parliamentary procedure, to interpret the evangelistic program, to counsel with the committee on Nominations, and to clear technical problems. The women of the church take for granted that the minister is familiar with the complex workings of the Woman's Society. They do not stop to think where or how he obtained this knowledge.

The answer is found, in part, in one phase of the work of promotion of the Woman's Division of Christian Service—the courses in the Schools of Theology. There are regular courses of study prepared by the Woman's Division on "The Place and Work of the Woman's Society of Christian Service in the Local Church" and "The Work of the Woman's Division of Christian Service in the Total Church Program." A full-time course for regular credit is not given in all Methodist Schools of Theology, but in all of them the subject is presented in some way. During one summer quarter the course is given at Candler School of Theology, Emory University, Georgia. A similar course is given in the School for Supply Pastors at Perkins School of Theology, Southern Methodist University, Dallas, Texas. At Garrett Biblical Institute, Northwestern University, Evanston, Illinois, and at Westminster Theological Seminary in Maryland, the course is presented in lectures and discussions as part of the course in Church Administration. The same pattern is followed at Iliff School of Theology, Denver, Colorado; School of Theology, Boston University; School of Theology, Duke University, Durham, North Carolina; and at Gammon School of Theology in Atlanta, Georgia.

The young theologues have been very enthusiastic about the course and have entered into the study by preparing work books and charts to help in their own churches. Comments from the students and suggestions for future sessions have been interesting:

"A church would be cheating itself out of something great if it didn't have a Woman's Society of Christian Service." "They (the women) owe it to their own enjoyment to join." "Require the Woman's Division *Annual Report* as a book report by every student." "It would be fine if we could have a Woman's Division missionary come in." "Why not make special visits to Woman's Societies in the city during their meetings, to observe?" "Have a district or conference officer speak to the class." ". . . the study books. Reading them is like reading a novel—yet vital questions of the world are dealt with efficiently." "Have this course included in the regular school year; one of the most practical courses offered—everyone should have a chance to take it." "I promise that in the future I will know how to support their work (the Woman's Society's) more constructively than I have in the past."

It is certain that this program is related to the problems the young minister has already faced. Solutions to some of his problems have been found in the sharing of experience. In some instances conference and district officers meet with the class as resource people. The wives of the students are brought in for some of the meetings and have a chance to learn what their share of the responsibility is and how to meet it.

There are 6,350 churches across America which still are "unorganized"—a term used for those having no Woman's Society or Wesleyan Service Guild or member of either organization. Experience has shown that where the young minister's theological training has included a study of the work of the Woman's Society of Christian Service, such a church will change its status. He in turn finds his ministry richer and more satisfying if, with a Woman's Society of Christian Service in his church, he knows the purpose and methods of the Woman's Society; and the members of the Woman's Society on their part are stimulated to become more church-minded. There is perhaps no better way of strengthening a church than by this mutual understanding and cooperation.

Crusade Scholars 1954-1955

School	Country	Field of Study
CALIFORNIA		
College of the Pacific, Stockton		
Wu, Miss Mee Chee	Malaya	Religious Education and Sacred Music
University of Southern California, Los Angeles		
Donald, Miss Helen	India	Education
COLORADO		
University of Denver, Denver		
Nagaratnam, Mr. Paul S.	Malaya	Education
CONNECTICUT		
Yale University, New Haven		
Devanandan, Miss Nalini	India	Religious Education
DISTRICT OF COLUMBIA		
American University, Washington		
Shwe, Mr. Maung Hla	Burma	International Rela.
GEORGIA		
Atlanta University, Atlanta		
Doe, Mr. Jeremiah W.	Liberia	Education
Staggers, Miss Serena	U. S. A.	Education
Emory University, Atlanta		
Chun, Mr. Chong Ok	Korea	Theology
Turpin, Mr. James W.	U. S. A.	Medicine
Paine College, Augusta		
Shaumba, Mr. Peter	Belgian Congo	Theology
ILLINOIS		
Garrett Biblical Institute, Evanston		
Lance, Mr. Joseph Rockwell	India	Hospital Chaplaincy and Theology
Mercado, Mr. LaVerne	Philippines	Religious Education
Yun, Mr. Chang Duk	Korea	Practical Theology
Illinois Wesleyan, Bloomington		
Pan, Mr. Stephen	Hong Kong	Church Music
MacMurray College, Jacksonville		
Alailima, Miss Penelope	Samoa	Education
National College of Education, Evanston		
Paraso, Miss Celeste	Philippines	Kindergarten
Rolston, Miss Faith Nancy	India	Elementary Education
Romero, Miss Luz	Uruguay	Primary Methods
INDIANA		
Indiana University, Bloomington		
Elevazo, Mr. Aurelio	Philippines	Audio-Visual Educa.
IOWA		
Simpson College, Indianola		
Chang, Mr. John	Hong Kong	Religious Education
LOUISIANA		
Tulane University, New Orleans		
McClendon, Mr. James E.	U. S. A.	Medicine
MASSACHUSETTS		
Boston University, Boston		
Billings, Mr. Paul	U. S. A.	Theology
Bittencourt, Mr. Benedito	Brazil	Theology
Jones, Mr. Major J.	U. S. A.	Theology
Kokuryo, Miss Tomo	Japan	Music
Harvard University, Cambridge		
Catindig, Dr. Jose B.	Philippines	Internal Medicine
Espiritu, Mr. A. Caesar	Philippines	Law
MICHIGAN		
Michigan State College, East Lansing		
Nashiro, Miss Hiroko	Okinawa	Home Economics
University of Michigan, Ann Arbor		
Isami, Mr. Yasuo	Japan	Linguistics
Kasegawa, Mr. Koh	Japan	English
NEW JERSEY		
Drew University, Madison		
Borgen, Mr. Peder Johna	Norway	Theology
Havea, Mr. John 'Amanaki	Tonga	Theology
Kho, Mr. Y. C.	Korea	New Testament
Kim, Mr. C. P.	Korea	Religious Education and Youth Work
Maniti, Miss Virginia	Philippines	Religious Education
Yonekura, Mr. Mitsuru	Japan	Religious Education
Westminster Choir College, Princeton		
Moser, Miss Marie Louise	Switzerland	Music
Sosa, Mr. Pablo David	Argentina	Sacred Music
NEW YORK		
Cornell University, Ithaca		
Ignacio, Mr. Silverio	Philippines	Rural Sociology
Mangalam, Mr. Joseph	Pakistan	Biochemistry
Syracuse University, Syracuse		
Lee, Mr. Hong Woo	Korea	Chemistry
Moreira, Miss Rosemary	Malaya	Education
Finch, Mr. Eugene B.	India	Economics
Union Theological Seminary, New York		
Shimmi, Mr. Hiroshi	Japan	New Testa. Languages
NORTH CAROLINA		
Duke University, Durham		
Chujo, Mr. Kazuo	Japan	English Philology
Mah, Mr. Kyung-Il	Korea	Religious Education
Vogel, Mr. Kurt	Austria	Theology
Wilkinson, Mr. Theodore	India	Social Anthropology
Wollscheiber, Miss Herta	Austria	Religious Education
OHIO		
Ohio Wesleyan, Delaware		
Caliandro, Mr. Arturo	U. S. A.	Liberal Arts
Chen, Miss Janie	Hong Kong	Religious Education and Journalism
Notar, Miss Lydia	U. S. A.	Liberal Arts
PENNSYLVANIA		
Jefferson Medical College, Philadelphia		
Berry, Mr. Robert E.	U. S. A.	Medicine
Potts, Mr. Donald E.	U. S. A.	Medicine
Pennsylvania State College, Philadelphia		
Bicaise, Mrs. Bandele	Liberia	Home Economics
University of Pennsylvania, Philadelphia		
Emmanuel, Dr. Patrick K.	India	Medicine
Lim, Dr. Eui Sun	Korea	Pediatrics
Samuel, Dr. Sharadamma (Miss)	India	Medicine
Syn, Dr. Tai Hee (Miss)	Korea	Medicine
TENNESSEE		
Nashville Center (Scarritt, Peabody, and Vanderbilt)		
Ang, Mr. Cheng Kim	Malaya	Educa. & Youth Work
Ang, Mrs. Jiak Woon	Malaya	Home Economics
Asencio, Miss Remedios	Philippines	Religious Education
Ezekiel, M. G. B.	India	Sociology
Freitas, Miss Herminia	Brazil	Social Work
Gomez, Miss Haydee Olga	Argentina	Social Work
Hahn, Mr. Young Sun	Korea	Religious Journalism
Iglesias, Mr. Ornan	Cuba	Bible and Rel. Educa.
Iglesias, Mrs. Ornan	Cuba	Home Ec. & Rel. Edu.
Jose, Miss Avenida T.	Philippines	Religious Education
Kashi Ram, Miss Sarah	India	Education
Mizuno, Mr. Jiro	Japan	Religious Education
Mukoyama, Miss Yasuko	Japan	English Literature
Pardo, Miss Beatriz C.	Argentina	Ele. & Christian Edu.
Resende, Miss Maria Leda de	Brazil	Group Social Service
Revel, Miss Myriam Alice	Uruguay	Educational Psychol.
Rizzi, Miss Dina	Brazil	Social Serv. & Rel. Ed.
Sherring, Miss Violet	India	Education
Sinha, Miss Sarojini	India	Education
Stock, Miss Annefriedel	Germany	Christian Education
Sudershanam, Miss Ratna	India	Education
Taborda, Miss Ligia Noemi	Argentina	Education
Tamura, Miss Junko	Japan	Religious Education
Tanaka, Miss Kazue	Japan	Primary Education
Wong, Mr. Lai Yuen	Malaya	Music and Rel. Edu.
Yong, Miss Lo Lian	Malaya	Hostel Management
Yun, Miss Chung Oak	Korea	Literature
University of Tennessee, Knoxville		
Butt, Mr. Herbert Walter	India	Public Administration
TEXAS		
Southern Methodist University, Dallas		
Escamilla, Mr. Roberto	Mexico	Theology
Sumanth, Mr. Hanumanth	India	Botany
Southwestern University, Georgetown		
Zia, Miss Dorothy	Hong Kong	Children's Education
University of Texas, Austin		
Subhan, Mr. Stanley	India	Chemical Engineering
WISCONSIN		
University of Wisconsin, Madison		
Patrick, Miss Edith M.	India	Biochemistry
SPECIAL STUDY IN UNITED STATES		
Louro, Mr. Jose J. Pereira	Brazil	Church Architecture

STUDY IN OTHER COUNTRIES

Name	From	Place of Study
Miguel, Mr. Emelio Julio	Angola, Africa	Brazil
Frey, Dr. Ivy	India	Toronto, Canada
Mochizuki, Mr. Kenji	Japan	Toronto, Canada
Mutasa, Mr. Elisha	Southern Rhodesia	England
Wakatama, Mr. Matthew Alex	Southern Rhodesia	England
Simongoentak, Mr. Alfred	Indonesia	India
Neto, Mr. Antonio	Port. W. Africa	Portugal
Yun, Mr. Sung Bum	Korea	Switzerland
MEDICAL RESIDENCIES		
Cooper, Dr. Nehemiah	Liberia	Maumee Valley Hos., Toledo, Ohio
Datt, Dr. Irene	India	Methodist Hospital, Brooklyn, N. Y.
Ine, Dr. Myung Yul	Korea	Providence Hospital, Detroit, Mich.
Min, Dr. Kwang-Sik	Korea	Boston, Mass.

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